Christian Watchman & Reflector.

BY UPHAM, FORD & OLMSTEAD. BOSTON, THURSDAY, OCTOBER 30, 1851. VOLUME XXXII.---NUMBER 44.

Watchman & Reflector.

Office, 122 Washington, Corner of Water Street.

FOR TERMS, SEE LAST PAGE.

LONDON YOUNG MEN'S CHRISTIAN ASSOCIATION.

From an English Correspondent.

MESSRS. EDITORS,—I have heard people in the United States complain of the multitude of organizations for benevolent objects. In some particulars the complaints have been well founded, even if the complainants had the reputation of being narrow-minded and penurious. Consolidation of two or more institutions is often beneficial. But what would our grumbling friends say were they to live in England, where there are three times as many societies? Whatever they might say would not weaken the conviction that such organizations are blessings. They are healthy signs. They mark another step in the world's progress. They show that humanity-loving and God-fearing men are increasing. There may be incidental evils connected with them. Weak-minded persons may rest satisfied with "the style of doing good as by turning a crank," and some people may, "in their ambition to convert the world, forget their own personal sanctification;" but there is no reason why occasional working by proxy should weaken the sense of responsibility, and if there are temptations in connection with them, they should be borne. "Blessed is the man who endureth."

Of the great societies of this great metropolis, such as the Christian Instruction, the Religious Tract, London and Baptist Missionary, it is not necessary to speak. Their history is familiar to all. They have served as models for our great American societies.—There are others, peculiar to London and its vicinity, of which less is known on your side of the water.—Let me notice one, against which the most fault-finding have not a word to utter; in which there is no "turning a crank," no doing good by proxy; a society which asks for sympathy, prayers, and active co-operation, which asks for men, young men, nothing more.

Taking the most direct course from the general post-office to the bank, thus avoiding the throngs of the greatest thoroughfare in the world—Cheapside—on the right hand side of Gresham street a large stuccoed building will be observed, on the doors of which are inscribed, "*Young Men's Christian Association.*" The building is nearly opposite to the theatre in which the Gresham lectures are delivered. The munificent Sir Thomas Gresham, founder of the Royal Exchange, it will be remembered, in spite of the unreasonable opposition of Cambridge and Oxford Universities, succeeded in establishing a college in London. The building first used is now a government office.

The elegant theatre spoken of was erected a few years since, and in it lectures free to all are annually delivered. Ascending the stairs of the building first named, we enter a spacious apartment, some sixty by thirty feet. It is elegantly furnished with mahogany tables, sofas and lounges. Here are to be found the principal newspapers of the kingdom, together with copies of some journals from every part of the world. Ascending another flight of stairs, we reach a room very similar to the first, supplied with all the reviews and magazines. Adjoining it is the library room, in which lectures are occasionally delivered. The library may be called a small one, having less than 8000 volumes—but the number of volumes in a library is no criterion of its value. It is not in this case. A better selected collection of books, one more completely adapted to the wants of those using it, can hardly be conceived of. On this point it is enough to state that the selection was made by a committee consisting of Dr. John Harris, Rev. I. Hartwell Howe, and Rev. I. Howard Hinton; and additions are made constantly by advice of the same committee. At the request of Mr. Thomson, the librarian, I made out a list of American books for their approval. It was a task more formidable than I anticipated; but, having two or three catalogues with me, I at length accomplished it.

In the library room on Sunday afternoon, a large class of young men meet to study the Word of God. There are other classes of the same kind under the direction of the Association, meeting in different parts of the city. The graduates of these classes make efficient Sunday school teachers. On the floor above the library are bath rooms, class rooms, etc. Instruction is regularly given to classes in French, German, Latin, Greek and Hebrew. There is also a class in English literature, which meets weekly under the supervision of Rev. Charles Stovel. Mr. Stovel has devoted much time gratuitously to the Association.—His lectures on the English language and literature, more particularly the religious literature of the language, are highly appreciated. He is well-known on both sides of the Atlantic as an accomplished scholar. He is pastor of the Baptist church, Goodmans Fields, near the Tower, where Abraham Booth preached so many years.

There is one peculiarity in the arrangements of the Association, and that is, the refreshment room. Provision is made for the physical as well as intellectual man. Between the hours of five and eight, P. M., in the lower reading room, servants are in attendance, and members are furnished with tea, coffee, chocolate, and other refreshments at cost price—about half the price charged at restaurants. When the "magnificent distances" of London are considered, this must be acknowledged to be a great convenience. Members can now spend two or three hours in the reading rooms after business hours before going home.—This is the ostensible reason, and is a good one, no doubt. Yet it is a fact that no society here is without its feeding department. Every benevolent society in London has its kitchen. The Baptist Mission house has one. When committees meet, there is no satisfactory deliberation until a meal has been discussed. A public breakfast is nearly always preliminary to anniversaries, and they are followed frequently by what is called a "tea meeting." These tea meetings are often held in churches. I have seen 700 people sitting in the pews, eating and drinking. Each one entering the door secures a package of provisions, and the tea is served up by young men, who are rushing about, armed with small brass tea-kettles. Tea drinking is succeeded by speech making. Some societies have but one meeting a year, i. e., the annual dinner at the London Tavern, at which the annual subscriptions are paid. Dinner tickets one guinea each. The dinner often costs more than the subscriptions to the society amount to.

But I have been digressing; and I see I have reversed the proper order, by describing the "local habitation" of the "Young Men's Christian Association," before speaking of the Association itself. It is, comparatively speaking, a new institution. Six years ago it was organized. The Rev. Thomas Binney, in an address delivered at a late meeting of the Society, said:

"There was a young man in a certain house in London, working away there, aye, and working well; a young man of activity, and tact, and industry, and talent, attending to his business, and being thoroughly in his business when he was in it; and the thought rose up in his mind of getting a few young men, like-minded, together, to read the Scriptures and unite in prayer; and lo, this institution came to be evolved from that one thought! Blessed be God, from whom such thoughts proceed, who putteth the thought in the heart first, and then poureth down his blessing on the heart where it is, until the thought groweth and groweth, like the kingdom of heaven in the parable, till the little seed becometh a great tree, and many are gathered under the shadow thereof."

Its religious character is to be remarked. It is its peculiar glory. There are other associations which accomplish a part of what this proposes, but I know of none in which the attainment of vital piety and manifestation of godliness is the leading object. It is not enough that a man should be *religious*, in the sense often understood. A man has more to do than save himself. It is comparatively easy to maintain a Christian character, especially on Sunday, and through the rest of the week furnish no evidence of religion; but is this living a Christian life? Religion must be carried out of the church, and be seen on other days than Sunday. Says Fredrick Maurice, "The kingdom of God begins within, but it is to make itself manifest without. It is to penetrate the feelings, habits, thoughts, words, acts of him who is the subject of it." Believing these things, not a few Christian young men of London, have resolved, in God's strength, to accomplish these objects, viz.: "The improvement of the spiritual and mental condition of commercial young men by the efforts of the members of the Society *in the sphere of their daily calling*, by devotional meetings, biblical instruction, mutual improvement classes, and the diffusion of Christian literature. Article 8th of their Constitution, reads, "Any person shall be eligible for membership who gives decided evidence of his conversion to God." Young men of good character may enjoy the privileges of the library and reading room, on payment of a small sum. The first three years of its existence was a struggle; the munificence of George Hitchcock, Esq., kept the Society free from debt, yet it was felt that too little was accomplished.

In 1848 the third annual course of lectures was published, and in a short time 36,000 copies were sold. The attention of the Christian public was at once directed to the Association, and thousands of warm friends enlisted. All the evangelical clergymen of London are its warm friends, and a large proportion of the young men of their congregations members. As might have been expected, a few very high churchmen have opposed it openly. It is one of the means of "swelling the ranks of dissent"—the rankest of offences—and its members "offer unauthorized prayers." It is true there are district prayer meetings regularly held in five different parts of London, and numbers of young men trace their conversion to God to words fitly spoken in these meetings. Hundreds bless God for this Association. There is scarcely a commercial house in London without one or more missionaries among their clerks. Young men from the country come up to London, and many are at once led *out* of temptation. Instead of snares, he finds friends about him, and they are faithful, too. They provide for him a delightful place and a delightful way to spend his leisure. The young stranger can say no longer, "No man careth for my soul." This is best of all. G. M. V.

For the Watchman and Reflector.

THOUGHTS ON ELECTION.

ELECTION is not revealed in the Scriptures as founded upon the atonement of Christ, but is exhibited in the Word of God as necessary for the purposes of Divine mercy, and essential for the salvation of men. Unless God had exercised his sovereignty, the gospel, though exhibiting most clearly the atonement of Christ, through which the mercy of God only could flow, it would have remained unheeded by man, and not an unit of the human family could have enjoyed its blessings. The gospel, glorious as it is, never could have prevailed over man's love of sin, nor led him to the love of God, who "so loved the world as to give his only begotten Son, that whosoever believeth on him might not perish," without the exercise of Divine, omnipotent power. God, therefore, having determined to save a portion of the human race, elected that portion to eternal life, leaving the results of the exercise of his sovereignty to be developed by its fruits—*the faith of the gospel*—and the doctrine wrapped up in total mystery as it regards every human being, until thus manifested.

It therefore follows:

1. That the doctrine of election confirms that of man's total corruption, and his inability to help himself; for if no such exercise of Divine sovereignty existed as election, then the salvation of any one individual of the human race must be either admitted to be capriciously bestowed by the divine Being, or that man can turn of himself to God, and without Divine aid obtain the blessing of salvation—a conclusion which both revelation and universal experience utterly repudiate as without foundation.

2. That the doctrine of election is a *most comfortable doctrine to the believer of the gospel*, for he possesses a Scriptural proof of his safety for eternity in virtue of election—"Knowing," says the apostle, "brethren beloved, your election of God, for our gospel came not unto you in word only, but also in power."

3. It gives a most complete rebuke to the sentiment entertained by some, of the universal salvation of mankind; for if God had intended to save all, the exercise of his sovereignty was not needed, nor the proof of its exercise and consequent safety made contingent upon the faith of the gospel to any individual.

4. As it is revealed wrapped up in mystery until the gospel is believed, it does not lessen the guilt of any human being who perishes under the sound of the gospel. For as Christ's atonement was general and not particular, and as all are assured of salvation upon one common principle, namely, faith, and as embracing man as destitute of every qualification of merit, and though recognizing man's moral inability, providing, by the promise of the Holy Spirit to all who ask him, a remedy for his inability, and as none are excluded from the blessings of salvation but who blindly and wickedly reject it—that such a doctrine as election exists offers no barrier in the way of any man's salvation, nor places him in a worse position than though it had no existence. J. J.

For the Watchman and Reflector.

ARE YOU PREPARED TO DIE.

"YOU are requested to call immediately on Mr. B——, he is dying." Such was the solemn announcement made at a pastor's door, one bright, summer morning. The minister obeyed the summons and hastened to the chamber of death. There lay a man in the meridian of life, struggling with the King of Terrors. His last day on earth had come! He felt that he was unprepared to appear before his God. The salvation of the soul was now his chief concern. When asked for what the minister should pray, he promptly replied, "Pray that my soul may be saved." Many fervent prayers were offered, for his case was an urgent one. The work of a lifetime was crowded into a few moments. What an awful situation for the dying man. The hope that all would be saved, quieted him while in health, but in this trying hour it failed him. He felt that he was a great sinner, that his heart must be renewed, and his sins pardoned, or he could not be saved. The world had been his happiness; and the memory of his past life, though unstained with vice, afforded nothing but pain in the dying hour. He possessed many amiable traits of character, much that endeared him to his family and acquaintances, but all his goodness became as a spider's web.

Mercy was his only plea. He sought to be saved by grace through faith. The Lord gave him many hours in which to die. During this time he was constantly pointed to Him who pardoned the penitent on the cross; and who can save at the eleventh hour. Late in the evening, after suffering the agonies of death for twenty hours, the spirit took its flight. He appeared to meet the needed change of heart and die believing in Christ.

Previous to death, however, in view of his own criminal neglect of the Saviour, he warned most solemnly his companions to attend, without delay, to the interests of the soul. He exhorted others not to do as he had done. Shall I tell sinners from you, inquired the minister, not to neglect the salvation of their souls till a dying hour? "Yes," he replied, moving as he spoke, his arm, to give force to his words, "Tell them so! *Tell them so!* TELL THEM SO!" And we would say to all men, that, whatever else is neglected, neglect not the soul till you come on the bed of death. The dying room is a dark, gloomy place, without a Saviour to irradiate it by his peaceful presence. PEGAN.

HOPE FOR IRELAND.

A LETTER from Rev. W. Grosen, appears in the last number of the London Baptist Magazine, representing the Missions of the Baptist Irish Society as promising, so much as to entitle them to special consideration and aid. The labors of missionaries in the north, south, and west, portions of Ireland, are being crowned with success. Mr. Grosen says "a greater readiness to listen to the truth than heretofore, is generally perceptible. The influence of the Romish priesthood is diminishing, and its present activity indicates an apprehension that its power is in danger." Facts are given in confirmation of this statement.

Rev. J. D. Smith writes to the British Banner, an encouraging account of the present condition of Protestant missions in Ireland. According to the letter of Mr. Smith it appears "that all evangelical bodies in Britain are re-enforcing their Irish missions, and that the harvest is great in proportion to the reapers. A most powerful impulse has been given to popular feeling, on the subject of Scriptural inquiry from which highly favorable results have already been obtained. In the west of Ireland, the church of England, through the voluntary efforts of its ministers and members is doing a great work; a movement is in progress, which is worthy of the name of a reformation. Ministers are preaching out of doors, and in doors, in cabins, in cottages, and in churches to crowds of converted Romanists. An English minister went over to the vicinity of Conemara, to recruit his health. And such results went out from his casual visit, that the Scriptures are now being read through twelve well chosen districts. Some of the popish chapels are almost deserted; 5000 persons have left the errors of Rome; and some of the priests are about to emigrate to America. One minister, Rev. John Gregg, in an excursion from Dublin, visited 56 congregations of seceding Romanists, numbering from 50 to 600 each. In the diocese of Tuam there are ten thousand converts from Romanism regularly gathered into Protestant churches. The bishop was at first opposed to the work. But such was the flood of inquiry rising around him, that it carried him over, and compelled him to join it. Bishop Daly stated in Exeter Hall, that in Connaught alone, there had been 10,000 converts. Dr. Duff, in a late visit to this district, seemed to forget his own fields in India, in his joy at the prospects opening upon Ireland. He said he was perfectly satisfied, that in a most remarkable manner God was opening the minds of the popish population, to the knowledge of the truth."

For the Watchman and Reflector.

RANDOM THOUGHTS ON FUTURITY.

MESSRS. EDITORS—I send you the following hasty thoughts, extracts from a letter to a very aged friend, which you have full permission to insert in your paper, if you think it best. Lest any of your friends should think the heresies it contains, if such there be, have their origin in any source but the true one, you may consider me as their endorser, and be yourselves released from every responsibility, except that of suffering them to appear in your columns.

Yours, truly, W. A. ALCOTT.

"*My Dear Mother*,—Our mutual friend, C. B., it seems is gone. Well, we shall all go, ere long. And why not? We have gone already, from one step to another; and death is only a larger, longer step.—Death does not affect our character much—it cannot. As death leaves us, so eternity must find us. The good man gets into heaven here, or he never does.—The man in heaven is a man still, only a *more advanced* one. We were never devils, we shall never be angels. We have been bad men; we ought now to be good ones; to-morrow, better; the next day better still; and so on, eternally, whether here, in Jupiter or the Sun, or in any other place. But the time will never come when we shall be brutes or angels. We may be ever so holy—ever so much glorified. We may rise as high as Gabriel and the angels and seraphs, and higher, but we shall still be men and women: As the angels, perhaps, but not angels themselves. Holy men and women, but still men and women, with all the feelings of men and women, except sinful ones. "I dwell on this, dear mother, because in the cool of the day, the evening of life—the voice of God, as to Adam says: Where art thou? Now, either you are in the kingdom or out of it. You may be but a little way in it, and yet be in it. Do not dream of any considerable change at death which you have not, with God's help made yourself fit for.

Most Christians make a terrible mistake here:—I am sometimes afraid you and my other Christian friends will make it. I am greatly afraid P. is making it. They and he are living at a poor dying rate, when they might live better, if they tried harder, and then they are consoling themselves by thinking—O, this world is a poor, mean, dirty place. Well, we shall soon be out of it, and then we shall set down—*we hope*—right into full and large bliss. Now its all false.—This world is not a mean place, only that we ourselves, make it so. This world is well enough. And then, again, there is no heaven beyond the grave, for those that do not get into its portals here. If there were, they would not relish it."

For the Watchman and Reflector.

THE TRANSFIGURATION.

THE Saviour prayed in connection with this great event. There is a power in prayer, and notwithstanding the jeers of modern sceptics, it restrains from sin, and induces an intense thirst after perfection. Even the Mohammedans understood its action upon the moral sense. Hence with them it was a law, "that a person be disqualified to be a witness in a Court of judicature, who has not prayed six times in each day." It weds the soul to truth, and gives to it that moral heroism, that would prefer death to the intentional, deliberate utterance of a lie. In this way it aids our growth into the likeness of God. Pray without ceasing.

While engaged in the exercise of devotion, Christ is changed. How ineffable are the glories of this scene! The brightness of the Divine essence gleams through the thin covering of his humanity. The rays of that glory that he had with the Father before the world was, dart forth. He is enwrapped in a garment of light and beauty, and stands before the three chosen ones who are with him, and who are to bear his religion to distant climes, in the visible demonstration of his Deity. The pencillings of celestial light bring out the characters—"God over all, blessed for ever."

Here in the face of Jesus we look upon the mirror of the Christian system. And is it not infinitely superior to the dim, unsteady reflections of mere human philosophy? Does it not shed brightness upon the dark, perplexed page of human learning? Here truth and grace unite. The highest truth, and grace the most ample and free. They conjoin to throw open the portals and allow us to gaze upon the overwhelming glories of Jehovah. The seraphims that dwell within cry one to another—"Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory." He is boundless in his presence, immutable in his purpose, and unerring in his knowledge. He is wise and good. These are his attributes. God is a Spirit, and they that worship him must worship him in spirit and in truth. This knowledge is the foundation of all duty. In Christ we look upon the brightness of the Father's glory. The purity of his life, the coherency, spirituality, and power of his doctrines declare, "Except a man be born again he cannot enter into the kingdom of God." As a light, they sent him forth into darkness; as a spring of healing among the sick; as possessing the element of saving knowledge to the ignorant; as one who is raised up into the majesty and beauty of a spiritual life, into fellowship with the Fountain of Life to those who are dead in trespasses and sins. I. D. C.

For the Watchman and Reflector.

INTERPOSITION OF PROVIDENCE.

THE character and holy zeal of the late Countess of Huntingdon is well known. She was always ready to engage in any labor, and to make any sacrifice which would contribute to the advancement of the cause of Christ; and the narrative now before the reader will show the kindness of God to her in a season of great danger.

In the summer of 1786, Lord Douglas, a descendant of an ancient Scotch family of that title, had resided for some time at Brussels, living according to the custom of the country, a Catholic. Believing, as he probably did, with Saul of Tarsus, that to hale men and women to prison and to death when they differed from him was to do God service, this unhappy nobleman determined he would not be behind his Catholic ancestors in the work of persecution. He knew that Lady Huntingdon's fame extended far and wide, on account of her devoted zeal in extending the Protestant religion, and thought that the Catholic cause would be promoted by her death. His plan to accomplish this seemed to be well laid.

About the year 1776 he visited England, and made an entire recantation of the principles of the church of Rome. He regularly attended at the Lock chapel in London, and other places where evangelical truth was preached; and ingratiated himself into the favor of Lady Huntingdon, inducing her to believe that he was a firm Protestant, and warmly attached to the pure gospel of Christ. He then returned to Brussels.

In the year 1785, he wrote a letter to her ladyship, informing her that a fine opportunity then presented itself for the introduction of gospel truth into that superstitious country; that whoever she sent over should be under his protection and patronage; and that he would be truly happy in receiving a visit from her ladyship and the Rev. Thomas Wills, one of her leading ministers. Influenced by her accustomed zeal, the Countess politely thanked him for his invitation and offer, and assured his lordship, that both she and Mr. Wills would pay him a visit in the summer of 1786. The day for their embarkation was appointed, and as Lady Huntingdon was then at the college in Wales, Mr. Wills left London for a short excursion before their departure. Her ladyship had a new equipage prepared for the journey, and set off from Wales for her town-house in Spa Fields to meet Mr. Wills at the appointed time. But it so happened that at the different towns where she had to stay to arrange the business of her chapels, she was unavoidably detained beyond the day fixed for their embarkation. A few days after she had arrived in London, letters from the continent proved that the scheme for their visiting Brussels had been arranged in order to take away their lives. Had they sailed before the arrival of these letters, they must inevitably have fallen into the hands of their enemies. Nor was this the only proof of Divine interposition; for on the very day her ladyship left Wales, Lord Douglas, who up to that time had been in perfect health, fell down and instantly died. R.

RIVERS OF THE BIBLE.*

THIS book takes us over ground made familiar by studies in the Scriptures, and by the results of modern investigation; and yet, like almost every new work on like subjects, it has an air of novelty that sufficiently excites the curiosity, and secures a deep interest to the end. All the poetry connected with the sacred streams, as well as the sober facts running through the numerous and varied epochs of their history, have been often presented in language appropriate and attractive; still, in every last writer, if he possess ordinary intelligence, and glow with the spirit of the Divine Word, there is ever something to strike us as it never struck us before, something to make us think that we have never read, or at least have not quite comprehended or appreciated, such and such things as now present themselves to us. In the volume before us, however, we find much that is superior to a great deal that has preceded it. The author enters more religiously into the spirit of what he describes than many who have attempted to pass through the self-same scenes. The judgment with which he has selected his illustrations—as the animal and vegetable life, the valleys and hills, the imposing and simple in social and architectural grouping, the picturesque and the beautiful, that characterise the sacred rivers—is apparent to the reader at once. He has evidently studied the Bible descriptions with thoughtful and pious aspirations. And with the modern, especially with the most recent deductions of science, as bearing upon the glorious subjects he sketches, he seems wholly familiar. His manner of interweaving fact and homily is such as to infuse a spiritual vitality throughout. With this view of the author, having read his book, not merely with a profound interest, but with critical closeness, we do not hesitate to commend it as an excellent substitute for many of the books that find their way into the religious, as well as into the family, circle. The editor, Dr. Cheever, well says, that there is no little theology, as well as history, abiding by the sacred rivers, and that whoever will trace them with care may be a very learned man; and he who will drink of them, wherever he can, will be *a man of life*, as well as learning. "The first river," he says, "went out of Eden; it was the river of Paradise, lost now, and as untraceable as the entrance to the garden. The last river brings us to God, and the New Jerusalem; it is the pure river of the water of life, clear as crystal, proceeding out of the throne of God and the Lamb. But the first river, like the first man, was of the earth, earthy; the last river, like the second man, is the Lord from heaven." We make one extract, which is exceedingly beautiful and comprehensive.

THE MIGRATION OF ABRAM.

Let us in imagination transport ourselves to a winding valley in the midst of a wild and precipitous mountain region. Some of the loftiest peaks are covered with snow; and patches of white, speckling the mountain side, though the spring is far advanced, tell us that we are now in a country where the reign of winter is familiar. A stream of considerable size pours through the lower ground, now hemmed in by precipitous walls of rock, now dashing in a sheet of foam over a broken ledge, now brawling in its deep channel beneath, covered with fragments of ice and half-melted masses of mountain snow, and now spreading itself over a level tract in a broad and shallow pool. We are again on the banks of the Euphrates, in its upper course, and the uneven country around us is the highland of Mesopotamia.

The water of the river is of a chilling coldness, yet the air, in the sheltered bottoms, is mild and balmy, and the rays of the sun, reflected from the mountain sides, pour down with great power upon the verdant banks. The oak forests and groves of walnuts that stud the higher slopes are already in full leaf, and by the yellow-green hue of their newly expanded leaves, refresh the eye of the beholder. The southern declivities are cultivated; well-fenced fields, verdant with the springing wheat, are interspersed with vineyards and olive-yards, and with orchards and gardens in which grow the fig, the mulberry, the pomegranate, the apple, the pear, the almond, and the apricot. These are for the most part richly covered with their sheets of beauteous blossom. The silvery pine, the tamarisk, and the poplar shoot out of the clefts of the rocks, and the spreading limbs of a gigantic plane-tree afford shadow to a cottage with its adjuncts.

The banks of the river, and the whole surface of the valley, are like a vast flower garden. Beds of poppies, scarlet and white; bugloss, borage, and larkspur of the richest azure; white and blushing cistuses; anemones, with white, scarlet and delicately pencilled petals; ranunculuses, campanulas, and a thousand other flowers with names unknown to us, display their beauties or diffuse their fragrance on every side. But chiefly the bulbous-rooted plants abound in this region; wild tulips, white, red, and blue, yellow daffodils and jonquils, gladioluses, hyacinths of many species, cyclamens with drooping, blushing blossoms, and lilies of every gay hue, scarlet, orange, yellow, white, purple, shoot up their sword-like leaves and expand their lovely corollas from the mossy turf, enamelling its surface like a gorgeous carpet.

But what is that moving mass slowly emerging from a dark gorge far up in the hills, and gradually extending itself in a long winding line on the mountain-side? The shouts of men, softened by the distance, come distinctly upon the ear, mingled with the lowing of oxen, the bleating of calves and sheep, and other confused sounds that are too far off to be recognized. The tortuous train of living things still lengthens, and long before the last of the file has issued from the distant pass, the van has approached sufficiently near for us to perceive the nature and character of the procession. Its course is evidently towards yonder level spot, where the Euphrates, spreading itself over the ground in a broad but shallow lake, may without much difficulty be forded.

In front, seated on a milk-white ass of great size and noble bearing, is one who is evidently the lord of the party. His fine features, though browned by habitual exposure, have the freshness which marks the native of an upland country. His erect carriage, the calm dignity of his countenance, and the compression of his finely-formed lips, tell of one accustomed to command; though at present he seems to take little part in the active superintendence of the cavalcade, and the fire of his large dark eyes is tempered by a meekness that seems habitual to them. He is clothed in a long white robe, as are many of his companions, and only the large jewel that blazes in the front of his richly-colored turban, distinguishes his dress from theirs. The raven blackness of his hair begins to yield to the assaults of years, yet the venerable man before us can scarcely yet be considered as beyond the prime of life.

By his side, mounted like himself on a white ass, is a man apparently of the same rank in life, but considerably younger. His features are cast in the same mould, but are less pleasing in their expression; and his unquiet eye lacks the meekness of his more aged companion's. They converse together with an unreserved freedom, and there is in their deportment toward each other an affectionate cordiality, which indicates that they are bound by the tie of friendship, if not of kindred.

The procession is evidently that of a wealthy pastoral emir, migrating with his numerous household and retainers, and with his flocks and herds, from one country to another. The long, curved, ungainly necks of hundreds of camels rise above the general level, and their hunched backs are loaded with tents, poles, the larger articles of furniture, and various packages of baggage, so as often to project far on each side. On the very summit of some of these, seated on the immense piles of lighter luggage, at an elevation which makes us tremble for the security of their position, we see women, old men, and even children, who gaze about with an indifference or a curiosity which shows us that the apparent danger of their position is not at all occupying their thoughts. These are the slaves and inferior domestics of the household.

The baggage camels follow one another in single file, each being led by a halter fastened to the harness of the one that precedes it; the foremost of the number is guided by an experienced servant, who either leads it by the halter, or rides upon its hunch. Around are many saddled and bridled dromedaries, camels of a lighter and more elegant form, differing not in species, but only in breed, from their more clumsy and ungainly fellows, just as a riding-horse differs from a cart-horse. These bear the officers of the establishment,—the stewards, the chief herdsmen and shepherds, and the superintendents of the various classes of menials which belong to so extensive a household, together with their wives and elder children. They are not strung together like the drudging baggage camels, but each rider governs his own beast.

Asses are prominent in the cavalcade. Not the poor, ragged, spirit-broken drudges of modern times, with which we in the west are familiar, but sleek, well-formed, high-mettled animals, little inferior to horses in size, figure, or speed. Most of these are led; though a few are saddled, and bear some of the most confidential of the domestic servants, immediately behind the emir and his young companion. The she-asses are accompanied by their prancing foals.

Herds of lowing oxen and kine, some with long, pendent horns, and others with short horns and a prominent hump on the shoulders; flocks of sheep of a beautiful breed, with tall, twisted horns, and goats, with long hanging ears, bring up the rear, making the rocks around vocal with the echoes of their pertinacious cries. These are specially valuable not only for their flesh, but also for their milk, which, with the butter and cheese produced from it, constitutes an important part of the food of the household.

The whole motley line is under the guidance and supervision of the young and middle-aged servants. Vigorous and active youths, with garments tucked up, and girded loins, run hither and thither, accompanied by their useful, but somewhat despised assistants, the "dogs of the flock." They find full employment in repressing those animals that are too exuberant, driving in those that wander from the line of march, urging on the lagging, encouraging by voice and caresses such as are becoming weary, taking care of those that are hurt, and guarding against the thousand mishaps and accidents that are constantly liable to occur in such a journey. They carry a rod or staff in their hands, but those whose special business it is to mind the flocks, substitute for this the well-known shepherd's crook. In general, however, the voice is sufficient to guide the flock, for the sheep know the shepherd's voice. Many of the men are seen carrying the young and weakly lambs in their arms, or in the folds of their loose garments; and much care is exercised towards those which from age or pregnancy, or any other cause, are incapable of great fatigue. Hence the progress of the caravan is slow, and often interrupted; and its strength is occasionally recruited by a lengthened rest, where good pasturage is met with.

The interesting scene before us is a signal exhibition of faith, "the substance of things hoped for, the evidence of things not seen." The venerable man at the head of the troop, is Abram, the Hebrew, and his companion is Lot, his brother's son. This goodly array of flocks and herds is their worldly substance, and the men, women, and children, are their families and dependents. They are turning their backs on their native country, at the command of God, and they go forth, not knowing whither they go, but content to be guided by the goodness and wisdom of their Almighty Friend.

* Sacred Streams; or the Ancient and Modern History of the Rivers of the Bible. By Philip Henry Gosse. Edited by George B. Cheever, D. D. Embellished with fifty illustrations from original designs. New York: Stringer & Townsend.

THE VOTARIES OF PLEASURE.

THE New York Herald has published a statement of the numbers attending places of public amusement in that city, designating the capacity of the buildings, and the amount of the receipts. The editor states that in every instance the numbers have been obtained from the proprietors, or their confidential employees. Sixteen places are specified, and the following results are reached:

"Thus, then, in round numbers, there are 44,000 persons in one day, attending our places of public amusement, and the receipts amounting to \$21,000. This number, and the money expended, present a curious phase in the growth of our prosperity. There can be no stronger evidence that the necessaries, the comforts, and even the luxuries of life abound, when such an enormous sum is expended in a single day, upon the amusements of the people."

As we read the article, and glanced at the stated capacity of the Parquette, dress circle, private boxes, gallery, second and third tiers, &c., of the Broadway and Bowery theatres, furnishing accommodation for 8000 people, we were disturbed with thoughts more sad than curious, and calculated to inspire us with fear of a future harvest, rather than any rejoicing over a present prosperity. How significant is the Scripture description of the children of disobedience: 'Lovers of pleasure more than lovers of God."

Twenty thousand dollars a night in one city for pleasure! Five nights per week, at this rate, exhibits an annual expenditure of \$5,200,000. The contributions for Foreign Missions by all the professing Christians of the United States, do not exceed \$500,000 per annum; so that if the Herald's statement is correct, more than ten times as much money is spent in a single city, for the purchase of unsatisfying worldly pleasure, than is contributed by all the Christians in the land, to fulfil the commission of their Lord, among Jews, Turks, and heathens. "Preach the gospel to every creature." Lovers of pleasure give full proof of their devotedness to the object of their affection. Would that Christian men and Christian women might be found giving equal demonstration of supreme regard to the kingdom of their divine Lord.

The pleasures of the ball-room, the theatre and kindred places, will pall upon the taste, and in numberless instances, pollute the heart and demoralize the life; but the pleasure which arises from doing good, from serving God and blessing man, will form a perennial spring of joy, which the changes of life, the approach of death, or the solemnities of judgment will neither disturb nor destroy.—*Epis. Recorder.*

RELIGIOUS LIBERTY IN PRUSSIA.

AT the recent conference of the Evangelical Alliance in London, Rev. J. G. Oncken of Hamburg, made the following statements respecting religious liberty in Prussia:

Prussia, he said, had thirty-three different governments and constitutions, and in all these various governments the authorities pursued a course of persecution towards dissenters. We should, however, be exceedingly grateful to our heavenly Father for the enjoyment, in the other interior States, of a measure of liberty which we did not enjoy prior to the revolution. While the Prussian government was more liberal, previous to the revolution, than other governments, the one in Wurtemberg was still more liberal, that being the only part of Germany where the churches were not persecuted. At Hamburg, where he was at present located, they continue to enjoy all they could wish, public worship being carried on without any disturbance.

In the grand-duchy of Mecklenburg, however, persecution had been renewed. A brother missionary who had been laboring there, had been driven out of the country; and another brother was expelled, at half an hour's notice, for having instructed three little children on the Lord's day from the sacred scriptures. The natives, in some of the towns, had also been threatened with the payment of heavy fines for holding religious meetings; and one brother had been expelled in consequence. A powerful remonstrance on the part of British Christians of all denominations might influence the government of Mecklenburg, and induce them to adopt more lenient measures.

Respecting the government in Hamburg, he regretted to say, that the persons composing it were not God-fearing men; still they had some respect for man, and were readily acted upon by British influence.—When he was in prison, all his goods being confiscated, British Christians exerted themselves on his behalf; and a kind of holy alliance, without being preconcerted, was, as it were, called into existence. British Christians of various denominations, including the merchants of Leith and several towns in the north of England, presented memorials on the subject, and sent over a deputation of three brethren who applied to the senators and ministers of the State church.—These brethren presented their memorial with ten thousand signatures; and the senators were greatly amazed that such an insignificant person should create such an amount of interest in this country. The circumstance produced a very powerful effect, and from that time persecution had ceased to a very great extent. The Christian merchants in this city had rendered great assistance in the matter by continually talking of it to Hamburg merchants when they met them on the Exchange, so much so that when the Hamburg gentlemen wrote home they said, "Can't you let this man alone? We are constantly annoyed about it in England, and even told of it on the Exchange."

The government of Mecklenburg had published the following announcement respecting the course to be pursued against the Baptists:

"1. Against the Baptist emissaries that make their appearance here, such measures are to be employed as to expel them from the country. In so far, however, as they have made themselves punishable by special acts, and have infringed upon the established church, as, for example, by administering baptism, the Lord's supper, and performing marriages, they are to be dealt with and punished according to the law of the land.

"2. Natives who are engaged in baptistical proselytism, or who, by their conduct, infringe on the rights of the church, are to be proceeded against with prohibitions as stated, in the above legal way.

"3. Devotional exercises of Baptists among themselves, and in the dwellings of Baptists, which do not go beyond private edification, whether it be the worship of one family, or more, or of single Baptists, are not to have hindrances placed in their way. On the other hand, Baptists are not permitted to conduct their meetings at places hired for that purpose, or obtained in any other way for that purpose; nor to give any kind of publicity to their meetings; nor to admit persons who have not yet joined them. Baptists' conventions of another kind, to which other persons are admitted, are not to be suffered, but are to be prohibited and proceeded against as above.

"4. As the the tendency of a religious meeting may be doubtful, the local authorities are not to proceed to action until they have given notice of it to the Minister of Spiritual Affairs, that the advice of the Chief Ecclesiastical Council may be obtained.

"5. All local authorities have to watch over Baptistical movements with vigilance, to report forthwith to the Minister of Spiritual Affairs, and then act in accordance with the instructions that may be framed."

DOCTRINAL PREACHING.

DR. COX, in his sermon on the death and character of Dr. Erskine Mason, makes the following characteristic reference to him as a doctrinal preacher:

Dr. Mason was distinguished for the theology of his sermons. He would not, did not preach, as some of popular renown in modern days, about religion, and about philosophy, and about politics, and about our civic affairs, and national functionaries, with amusing illustrations of—nothing; like the ever-varying visions and revelations of the kaleidoscope, held towards the light of heaven, and turning by caprice, amusing the superficial, and charged only with some shining and pretty pebbles of the earth. He preached theology: not its dry bones, nor its dead body; but its living glories, its doctrines, its duties, its symmetries, its realities, its hopes, its experiences, and its useful forms. And hence his preaching was so masterly, so enlightening, so lucid, so convincing, and so awful to the disobedient. The excuses of the sinner stood no chance before his powerful and devout argumentation. He drove them as chaff or stubble before the devouring flame. In offering salvation to sinners, he never darkened, or perilled, or sophisticated the sincerity of God. The offer in his ministration, was no quibble, no hypothesis, no fiction. It was the offer *bona fide* not of man, but of God; and the sinner could reject it only against reason, only at his peril, only as a spiritual suicide. He never mistook in religion the *credenda* for the *agenda*, or made the things of faith antagonistic to the things of action, or stupidly confused them, and then called it a holy mystery, or in any way thought it a small thing whether God was vindicated, in these relations glorious to the eyes of men, as being equally sincere as he is also wise and holy; as never offering a salvation that has no existence, or a provision that was never made, or a good supreme which he did not desire, all things considered, that the sinner should accept to life everlasting. These things of glory, at which so many stumble, where learning is so often at fault in its own technical contractedness, Dr. Mason well understood, and illustrated, with reason's triumph, and conviction's testimony, and Scripture's uncorrupted sanction. He understood the subject in its revealed relations. He studied it not in vain, and God illuminated his docile mind. He never inculcated contradictions, and then disposed of them by an economical act of faith. He understood the scriptural order of the Divine purposes, and their place infinitely glorious in the system. He consequently preached a harmonious gospel; believing, with the apostolic theologian, the beloved John, that *no lie is of the truth*. Hence the clarity of his preaching, and the effect it produced. Hence he never blundered in his orthodoxy, "making night hideous" with preposterous definitions or scholastic and purblind theories. He never mistook an article of faith for a rule of action; or inverted the relations of the footstool and the throne; or made our ignorance of who the elect are, the reason of God's offer of salvation to all who hear the gospel. That offer he saw based certainly and practically in the all-sufficiency of the atonement of Christ; and with no obstacle to prevent a man from accepting his great salvation, but what himself makes, by his voluntary neglect, or his infidel presumption or his spontaneous preference for sin. Thus he always shone superior and masterly. There was substance in his sermons. Christianity was demonstrated, God was glorified, and no man could intelligently attend on his ministrations, and sincerely follow their guidance, without improvement to everlasting life. He made his hearers feel the value of the Bible as a revelation from God. He knew how to vindicate its nature, its claims, its divine inspiration, its proper use, its promulgation in the world, its canonical authority, its wonderful history, and its true interpretation. I add, he was not only intellectual, but hearty, tender, sincere in his theologizing. He believed and therefore spoke; and without all that miserable weakness that multiplies its professions, protrudes its experiences, and parades its tears, that it may receive honor from men—of which he was scrupulously clear, and utterly averse to the least approach to it, there was an indirect and a pervading evidence of his heart in it, that all might feel and own, even if they could less explain the reason of it; *in doctrine showing incorruptness, gravity, sincerity, sound speech that could not be condemned, that he that was of a contrary part might be ashamed, having no evil thing to say of you.*

INFIDEL CHURCH IN CINCINNATI.

THE Western Christian Advocate has the following notice of an infidel association in that city. The record shows that infidelity is active in its own propagation.

In the northern part of the city, west side of Walnut, and immediately above Allison street, stands a very large three story building, surmounted with a flag-staff, which goes under the ostensible name of the German gymnasium. Part of the building and a large back yard are devoted to physical exercises, such as leaping, turning, swinging, etc., while several other rooms are appropriated to drinking, song-singing, and cigar smoking. The building, we repeat, is ostensibly a gymnasium; really, however, it is one of the most perfect infidel institutions that has ever disgraced this country. Perfectly Jesuitical in management, it is calculated to manufacture more soul-poison for young men than the mind would at first thought be willing to admit. A society of foreigners owns this Atheistic temple, the prominent dogma of whose belief is that man lives here but to die, and lives to enjoy every thing before he dies. The writings of Voltaire and Paine, we are told, are already translated into German by this association, and are made the text books for regular Sunday infidel lectures and addresses. The heart shudders and the soul faints at the prospect of desolation before us in this great city; and even now we have something more than a foreboding of the curse which Heaven will send on man when man ceases to acknowledge his own immortality, and to own the overruling and ever-abiding presence of the Deity.

STRIKING AND SUGGESTIVE ANECDOTE.

THE most significant anecdote to illustrate the religious impressions made upon his, (the late Dr. Channing's mind in childhood, is one thus related by himself. His father, with the view of giving him a ride, took William in his chaise one day, as he was going to hear a famous preacher in the neighborhood. Impressed with the notion that he might learn great tidings from the unseen world, he listened attentively to the sermon. With very glowing rhetoric, the lost state of man was described, his abandonment to evil, helplessness, dependence upon sovereign grace; and the need of earnest prayer, as the condition of receiving this divine aid. In the view of the speaker, a curse seemed to rest upon the earth, and darkness and horror to veil the face of nature. William, for his part, supposed that henceforth those who believed, would abandon all other things to seek this salvation; and that amusement and earthly business would no longer occupy a moment.

The service over, they went out of the church, and his father in answer to the remark of some person, said, with a decisive tone, "Sound doctrine, sir!" "It is all *true*, then," was his inward reflection. A heavy weight fell on his heart. He wanted to speak to his father; he expected his father would speak to him in relation to this tremendous crisis of things. They got into the chaise and rode along; but absorbed in awful thoughts, he could not raise his voice. Presently his father began to whistle! At length they reached home. But instead of calling the family together, and telling them of the appalling intelligence which the preacher had given, his father took off his boots, put his feet toward the fireplace, and quietly read a newspaper. All things went on as usual. At first he was surprised; but not being given to talking, he asked no explanations. Soon, however, the question rose, "Could what he had heard be true? No; His father did not believe it! People did not believe it! It was *not* true! He felt that he had been trifled with—that the preacher had deceived him; and from that time he became inclined to distrust every thing oratorical, and to measure exactly the meaning of words. He had received a profound lesson on *the worth of sincerity.—Memoir of Dr. Channing.*

"WHERE ARE THE NINE?"

I OBSERVED an amiable wife come to the Lord's table. It was the first time she had ever been there, but her equally amiable husband sat under the gallery alone, with a look of solicitude and anxiety. He had always come in and sat with her in the house of God at other times, but in this instance he left her to go alone in the way of duty.

She had lingered long for him, and tried each fond endearment to win him to the church and to Christ. She had succeeded in the former; he accompanied her to the house of prayer, but not to Christ. He loved her as his nobler life; but his love to her could not overcome his aversion to repentance, faith and duty. With her he had enjoyed great and equal privileges; with her he had stood amid the same afflicting providences, and listened to the same expostulations from an affectionate and faithful pastor; yet he lingered behind, and left her, his weak and timid partner, to go alone to Christ. Was it discourtesy or coolness to her? No! but it was such, and more than this, to Jesus.

I saw parents at the table, also, whose children were left behind; children whose parents and friends, whose companions were left behind. I saw many of those who were very closely united by the ties of blood and affection; persons who had always been intimate elsewhere, separate on this occasion. It was a sad sight to look upon; and as I mused, I imagined I saw re-acted the ingratitude of the nine lepers. I could hear the Saviour renew the inquiry, "Were there not ten cleansed? but where are the nine?" Did I not give to that husband all the privileges I gave to his wife? The wife is here to give me glory, but where is her husband? Did I not surround all the other parties with the same blessings? but while the parents are here, where are the children? While the children are here, where are the parents? While the friend is here, where is his companion? The pastor looked sad as he cast his eye upon the delinquents. Ministering spirits seemed to me to bend over them in tender solicitude, and Jesus also to cast upon them a kind, upbraiding glance; but still they relent not.

Let us now pass to another scene. Ages have rolled away; the heavens have waxed old and disappeared, and God's abode, with its judgment-throne and mighty arches and bowing principalities, becomes visible. The long neglected Jesus descends. The dead in Christ arise; and here, among the happy immortals, is the pious wife; but where is her husband? Here is the parent, but where is the child? The child is here, but where is the parent? The friend is here, but where is his companion? Those who are not found in the walks of piety on earth, are not found among the blessed on this joyous morning that dawns at last on the long night of death. "Were there not ten cleansed? but where are the nine?"—*Home and Foreign Record.*

SALVATION ILLUSTRATED.

"*Did God leave all men to perish in a state of sin and misery?*" asked a Bible-class teacher.

"O dear!" said Edward, "was there ever so hard a question!"

"The question is easy enough. It's the answer that's hard," said Crawford.

"Well, answer it then!" replied the same boy.—"There are no less than three things that puzzle me."

"What are they?" asked Crawford.

"First, why should God elect some, and leave others? Second, why should he do it from eternity, and not at any time? And, thirdly, why should he do it out of his mere good pleasure, without any reason for it? I am sure I can't choose things without having some reason for it! Mere good pleasure."

The boys were sitting together in a kind of frame in the garden, which was covered over with grape vines, and were now to finish the lessons of the day by getting their answer in the catechism. They saw Mary, as she passed the window, and said:

"Mary, won't you send out Mr. Fox here to help us?"

"I send out Mr. Fox!" said Mary. "Pray what power have I to order him out to you?"

"O, we don't know that—only we know that he will do any thing that you ask him to do. We heard him say so to you this morning!"

"Nonsense!" said Mary.

"Well, if you won't send him, won't you ask him to please to come out?"

"That sounds more like it," said Mary. After a while, Mr. Fox came out into the garden, apparently very reluctantly, either because he dreaded the catechism, or else because he found the company of the young ladies quite interesting in the house.

The boys stated their difficulties, but not very clearly.

"Let us take one thing at a time," said Mr. Fox.—"What is the first difficulty?"

"The doctrine of election," said Crawford.

"Well, what of it?"

"That God should elect some to everlasting life, and leave others to perish," said Crawford. "It seems wrong."

"You make me think of Joe Hunt," said Mr. Fox. One beautiful moonlight evening, Joe Hunt and Samuel Stearns agreed that they would get over into my friend Mr. Napier's garden, and steal his peaches.—So, about ten o'clock they got over the fence, very carefully and still. But Mr. Napier was walking in the shade of the house in a piazza, and saw them.—When they had shaken one tree, and got their pockets filled, he went toward them. They both ran, and he ran after them. By and by, Sam Stearns tripped, and fell, while Hunt escaped. So Mr. Napier seized Sam; and the boy struggled and tore and tried to get away, but my friend was a strong man, and so held him fast. Nay, he led him back to the house, and spoke kindly to him. He was very unwilling at first to tell his name, or go into the room where there was a light; but he did go in, and then he told Mr. Napier how he was a poor, fatherless boy, how he had been led into temptation, and how he was sorry for his faults, and promised that he would never be guilty again—in short, he appeared so penitent, that Mr. Napier not only forgave him, but became his friend. He sent him to school and watched over him, and he became a good and useful man. But Joe Hunt grew worse and worse, till at last he was sent to the State's prison.—But he always quarreled with the election made by Mr. Napier. Though he ran away with all his might, and kept away, and associated only with the wicked, yet he always stood to it, that if Mr. Napier had only caught him, held him tight, and talked to him faithfully, *he* should have been good, and become a good man! He always insisted upon it, that it was this partiality of Mr. Napier that ruined him! Just so men feel and talk about God. Like Joe, they break over on forbidden ground. If God takes hold of them, they struggle to get away, as Sam did. And if they do get away—choose to get away from God, and choose to be left, and then complain that God has done them injustice by not choosing them! Had Joe any right to complain, or charge his subsequent wickedness upon Mr. Napier?"

"I think not," said Edward.

"Well, what next," said Mr. Fox.

"Why, that God should choose men from *eternity*," said Crawford.

"When could he choose them, if he chose them at all?"

"When they repent and become good," replied Edgar.

"But suppose from eternity God knew who would repent, and when they would repent, and every thing, just as fully as after they had done this; then how could he help choosing them from eternity? What matter is it *when* God makes up his mind to do what he does since he knows every thing that ever will or can take place? Are we through with your difficulties?"

"One more," said Edward. The answer says, God (out of his mere good pleasure) elected some to everlasting life. I don't see how it would be right for him to save some men, and leave others to perish without any reason for it."

"Nor do I. But who says it would?"

"Is not to do any thing out of his mere good pleasure, the same thing as to do it without any reason?"

"By no means. Where did you get that young peach tree which you planted in the garden?"

"I got it in Mr. Atwood's nursery," said Edward. "He told me that I might dig up any one that I chose in the whole row."

"Very well; did you dig up the largest or the straightest of them all?"

"No. There were many larger and straighter," said Edward.

"Well, you had some particular reason for taking the one you did. Perhaps you can remember the reason. Try and see. I don't want you to tell it to me. But can you remember it?"

"Yes, I can; and I thought it a good reason."

"Very likely it was a good reason. Have you ever told any body why you chose that particular tree?"

"No," said Edward.

"Well, then, suppose I should say that you had your choice of a long row of trees, and out of your own pleasure you chose that tree; that is, you never told the reasons; would that be saying that you had no reasons?"

"No, I think not."

"So I think. And when we say that God did any thing out of his mere good pleasure, we mean that he has not told us the reason why he did it. But we do not mean that he *has* no reasons. Do you understand me?"

"Yes, I think I do."

"Now, let us talk a little more about that peach tree. You remember that you told me last year, that you made a bargain with it, that if it did not bear fruit that was good, you would cut it down, and that it did not bear good fruit, and yet you did not cut it down, as you said you would. Do you remember telling me so?"

"I do," said Edward. "But I made a new bargain with my tree."

"Will you please to tell us what it was?"

"Why, I went over to Mr. Camp's and got some buds of grafted fruit, and put in five, and then told the tree that if it would cherish the new buds and cause them to grow and bear fruit, then I would not cut it down, but would take care of it. This I called my *new* bargain."

"Very well; that is just what I wanted. Your peach tree illustrates an important truth. If it had borne good fruit without budding, you would have kept your first agreement. But as its fruit was worthless, you got your buds, and thus brought it into a state of bearing good fruit. Just so God has done for the human race. He told Adam, that if he would live holy and not sin, and bring forth the fruits of holiness, he should live in his garden and be blessed forever. But as Adam brought forth only the fruits of sin—and so does every one who has sprung from him—he has provided a new way—made a new bargain—and by a Redeemer has brought them into a state of salvation. And as it is the *bud* which *you* put into your tree that produces good fruit, so it is the grace which God puts into the heart of man that brings forth the fruits of holiness in him. Thus God brings men into a state of salvation by a Redeemer. Have I now answered all your inquiries?"

The boys were silent for a few moments. At length Crawford said—

"After all, I cannot see why God chooses some to everlasting life, and leaves others."

"Nor can I," said Mr. Fox. "But we know he does. He chose Paul, and left Judas to his own way. Nor can you see why Edward should be lame, and unable to get about, except with his little crutches, while you and I have sound feet and legs. God does not tell us *why* he does this or that, but we know that he has good reason for every thing he does."

"How do we know that?" said Crawford.

"Because we know that He is good, and wise, and powerful; and such a being cannot do any thing without having the best reason for it."

"Shall I ever know why I am lame?" said the little lame boy.

"Certainly, if you are a child of God, he will hereafter explain it to you, and to your entire satisfaction. But supposing you had been born with sound limbs, and then you had broken you bones yourself because you did not want to be beholden to God for sound limbs, could you then blame God, if he let you be a cripple all your days.—*Rev. John Todd, D. D.*

Watchman & Reflector.

BOSTON, THURSDAY, OCTOBER 30, 1851.

ROME AND LIBERTY.

Times have been in the history of the past, when the name of "the seven-hilled city" was associated with the idea of liberty; when the exclamation, "I am a Roman citizen!" exerted a sort of talismanic power to stay the hand of the oppressor and to invest his victim with all the rights and dignity of a freeman. The first century of the Christian era exhibited a truly sublime moral spectacle, when a persecuted Apostle could cope with a mighty Sanhedrim by simply declaring his Roman birthright; when a weak and maligned preacher of the new religion could turn back the storm of a nation's wrath by a mere appeal unto Cæsar.

Those times, however, have long since passed away. It is a mortifying truth that so great a glory pertained to the Pagan, not to the Christian Rome. In the twelfth century when the Roman people arose as one man to regain their lost liberties under the guidance of Arnold, of Brexia, they expelled the Pope and instituted a popular government; but what memories did they invoke? What great precedents shone forth as the beacon-lights of their adventurous course? Rome again heard, says Sismondi, "the words Roman republic, Roman Senate, comitia of the people." The annals of their ecclesiastical history could furnish them with no incentives to action drawn from the sayings or doings of "a liberal Pope," nor did the long career of their hierarchy suggest one fitting watchword to cheer on their ranks in the cause of popular freedom. In the lapse of succeeding centuries the Papal government has never been in the slightest degree liberalized; and yet Archbishop Hughes, in his public dinner-speeches at Liverpool and New York, has been aiming to leave an impression on the public mind that the Papal government sympathizes with the spirit of religious liberty! His return from Europe to this country was hailed by a public festival, at which the following sentiment was given, and received with apparent approbation:—"The Catholic Hierarchy of England and Ireland—in the persecution to which they have been subjected, they have the sympathy of *all the lovers of religious liberty*." To this sentiment the Archbishop responded, and took occasion to say, "the sentiment has been received with that sympathy and cordiality which became the friends of religious liberty. The Catholic hierarchy in England will feel solaced that there is a country where civil and religious liberty is established." More ample quotations could not make it clearer that it is the policy of Archbishop Hughes to utter those sentiments which shall chime in with the spirit of the times in America, and tend to conciliate toward the Romish church the regard and confidence of the American people.

As we had occasion to observe last week, a portion of our Christian fellow-citizens have begun to act on the supposition that the sentiments put forth by the Catholic prelate came from the heart, and were spoken in all sincerity. The Rev. Dr. Durbin has advocated by his pen in the "Christian Advocate and Journal," the propriety of a general American petition to the Pope for the establishment of religious liberty throughout the States of the church in Italy. We said that such a petition would be treated in Rome as a capital joke, that it would, perhaps, excite a hearty laugh among the Cardinals, and that would be the end of it. The New York Freeman's Journal and Catholic Register has a notice of this project which fully confirms this view of the case. It treats such a petition as an insult to the dignity of the Papal throne. Let us listen to the response to this proposition which comes from the organ of New York Catholicism:

"We can imagine the tone of an answer to a petition for freedom to make new religions in Italy. We can imagine how the Holy Father would inform the petitioners, first of all that God had made a revelation to man on the subject of religion, and that, from the nature of the case, this revelation must be distinct, easy to be understood in what it commands and requires, and committed to an authoritative and visible judge for its interpretation and its keeping. This would be a general answer as to why, being in possession of the true religion and the pure revelation, Italy should not be opened by the act of any of its sovereigns to the propagation of doubts, uncertainties, falsehoods and the Pandora's box full of evils, that, whether under the name of Protestantism or what not, follows the withdrawal of the light and authority of God's own teaching."

Here we see that as soon as an American Catholic's liberal doctrines are put to a practical test the charm is broken; the mask is dropped, and the ugly features of old Romish intolerance appear in all the frightful deformity of mediæval times. True; we have reason to believe that among the mass of Catholics born and educated in this country, there are many who cherish sentiments congenial with the spirit of our Constitution; but the larger proportion of their priestly and editorial leaders are thoroughly imbued with the spirit of the papal system, and are, of course, incapable of forming any just *conception* of the fact that sincere attachment to religious liberty is any where a reality. They regard all Protestant declarations on this point as a mere matter of policy suggested by the necessities of our condition. Destitute themselves of all faith in the moral power of unfettered truth, or in the benign workings of religious freedom, they cannot believe that any class of men, who are devoutly attached to the doctrines which they profess, would abstain from the use of force in the maintenance of religion if they should only be able to wield it for such a purpose. We see this illustrated by the following extract from the same Catholic Register:

"Were a decided majority of our population sincerely attached to any one form of Protestantism, we would have penal laws against Catholics before a year. But Catholics are stronger, greater in number, more united in sentiment, and more profoundly convinced of the importance of their religion, than any two of the Protestant sects. It may be that a majority of the population are opposed to Catholicity, but a still larger majority of the population are opposed to Methodism; a still larger proportion are opposed to Calvinism; and a still larger proportion are opposed to permitting the followers of any one religion to advance itself by injustice to any other. So, the Pope does not thank any body for what freedom Catholicity enjoys in America. Catholic Bishops do not thank any body. We thank nobody! We bless God for *His* good providence in the matter, and *stand ready to pull the silly nose* of the first Methodist or Presbyterian that in act would attempt to prevent us in the free exercise of our religion. If any of them doubt, let them try it."

Now it is evident that in the view of this writer, and of all who are of kindred spirit, there is no such thing on earth as a sincere attachment to freedom of conscience considered as a religious principle. The moral heroism of such a martyr to the cause of freedom as was Roger Williams, is altogether lost on men of this class, like water spilt on the sand. They do not believe that there exists among any order of Christians a conscientious regard for religious liberty as an *essential element of Christianity.* Surely, these men need our prayers that their eyes may be opened. It is needful, too, that we should watch as well as pray. We should watch their movements, and watch the politicians who court their votes. For there are politicians who seek no higher heaven than a high party office, and who would sacrifice every public interest for a certain number of suffrages.

Instead of an American petition to the Pope in behalf of Italy, we should like to see a public call on the Archbishop of New York, for a clear and full statement of his views on the doctrine of religious liberty. If he is sincere in his professions, let him take a decided position: and let him "rebuke with all authority" those leading writers of his church who are promulgating sentiments as anti-American as they are anti-Christian.

NEW HAMPSHIRE BAPTIST ANNIVERSARIES.

The twenty-fifth annual meeting of the Baptist Convention of New Hampshire, commenced its sessions at Dover, on the 21st inst., T. J. Harris, Esq., presiding, Rev. E. Worth, Secretary. The preliminaries of organization having been settled, the Report of the Board of the Convention was read by the Secretary, Rev. E. Worth. The Report, after alluding to the decease of Rev. Stephen Pillsbury, long esteemed as a devoted Christian minister, who departed this life at Londonderry, thus proceeds:

The Board found at the last annual meeting, they had not sufficient time to examine the applications for aid, with proper care, and consequently adjourned to meet at Nashua in January. At this meeting, sufficient time was devoted to a minute examination of our field of labor, and to a mutual and full expression of opinions in relation to the best method of cultivating it. A general conviction was expressed of the importance of more itinerant labor, that there might be a more general diffusion of religious instruction among the moral wastes of our State. Though an entire revolution at once, in the mode of our operations might prove disastrous, still a gradual change towards the itinerant system was unanimously desired.

There are churches, which sustain pastors by the aid of the Convention; and which, if this aid were withheld, would dismiss their pastors and remain without the stated ministry. This would prove more injurious in some instances than in others; the probability is, that under ordinary circumstances, in many places about as much might be really accomplished by the faithful labors of a missionary one-half or two-thirds of the time—as though preaching was sustained every Sabbath; while in other places, not to enjoy the constant ministrations of the word, would be attended with more serious loss. The deliberate conviction of the Board is, appropriations to sustain a settled pastor with one church, ought to be made only where there is a prospect of raising up an interest sufficiently strong to sustain itself within a reasonable time. Where there is no such prospect, their opinion is, that such places had better be classed with one, two or three others, and supplied, as much of the time as practicable, with missionary labor.

There were twenty-five applications for aid presented to the Board, and appropriations were made directly or discretionary, to twenty churches, and one Association.

Returns have been received as follows:

New Ipswich.—Expresses thanks for the assistance of the Convention. The ordinary means have been well attended; one has been added by baptism, and four by letter, and they hope good has been done by the preaching of the gospel. A. H. House, pastor; appropriation, $50.

Woodstock.—Unable to make out over one hundred and fifty dollars for their pastor. D. S. Hawley, pastor; appropriation, $40.

Marlboro'.—"We can heartily unite in laboring for the salvation of souls. But we are a feeble band and our pecuniary strength is very small." Their former pastor, Bro. N. Clark, has closed his labors, and they are now making an effort to secure another, which will require the aid of one hundred dollars, as they state, from the Convention. Through the kindness of a friend they have had quite an addition to their Sabbath school library, and there is considerable interest in the school; as also in the dispensations of the gospel. Present supply, J. Q. Weare; appropriation, $75.

Wilton.—They report themselves as being encouraged and determined, God assisting, to sustain the means of grace. "During the season, we have been permitted to witness the baptism of two willing converts; our congregation is as large as it has been formerly, under similar circumstances, if not larger. Our Sabbath school is much larger than last season." W. Eaton, pastor; appropriation, $50.

Dunbarton.—"We have had constant preaching through the year, and several have indulged hope in Christ. Three have been added by baptism and four by letter. We have had a gradual increase in our congregation—the seed of the gospel has been sown, and fruit to God has been gathered in. We offer our most sincere thanks to the God of all grace—and our thanks to the Convention for the aid afforded us, at a time when we so much needed help. But for this assistance, we could not have sustained constant preaching and paid as much of the debt resting upon us, as we have. Within about four years, we have incurred, and paid a debt of twenty-five hundred dollars, besides supporting constant preaching." They still have a debt of one hundred dollars, and ask one more appropriation that they may sustain a pastor and pay the balance against them. They had raised $29 for the Convention, and more than that sum, for other objects. Samuel Cooke, pastor; appropriation, $70.

Chester.—Bro. Thing commenced his labors with them in April last—the people are interested in the ministrations of the word. They complain of adverse influences, one of the most serious of which, is, the want of a better house of worship. At present, their house presents a forbidding aspect; and those not especially attached, will seek more inviting and agreeable accommodations. They, as yet, have not had sufficient confidence to engage in repairing and putting in order the house of the Lord. The work may appear beyond their ability, but the Lord has prospered others in similar efforts, and will it not here be safe to trust in Israel's God, and arise and build? Present supply, John H. Thing; appropriation $50.

Peterboro'.—"Our religious progress the past year has been small; attendance about the same as last year, although occasionally larger; Sabbath school in a prosperous condition. Two have been added by baptism, and three by letter; and two valuable members have died; have raised forty dollars for the Convention, and about the same for other benevolent purposes; made a strong effort last year to support preaching without aid from the Convention, but failed; they still intend making a spirited effort for the ensuing year." John M. Chick, Pastor; appropriation $100.

Bradford.—"Through the influence of your domestic missionary, and the appropriation you made us, we have had preaching every Sabbath since last November; and we have been greatly revived and encouraged. Three young persons have been hopefully converted, who have left the place without publicly professing religion. We have furnished our house of worship with stoves and lamps, which cost $50; and painted and repaired the outside at an expense of over $100; have raised $22 for our Sabbath school library, and purchased 250 volumes; have raised $20 for the Convention, and $35 50 for other objects. We organized a Sabbath school last February, which has numbered in all, 163 members; average attendance 89; our congregation averages about 130; we have a good choir of singers. We have excluded two members of the church, restored one, dismissed two, added by letter four; present number, forty-one, most of whom have passed the meridian of life—while nearly all our young people are without hope. We find that this is an important, and by no means an unpromising field of labor to cultivate, which will require vigorous effort; should it now be neglected, what has been done, would measurably be lost. We have gained but little in pecuniary strength the last year." John Peacock, Pastor; appropriation, $100.

Richmond.—"We still enjoy the labors of our pastor, in whom we are united. Our congregation and Sabbath school have considerably increased; though we do not as yet see the actual results of our labors, yet we hope we are laying the foundation for a future harvest." They feel that the "church is a light in the place, whose influence ought not to be destroyed. There is no other church here which can do its work." They complain of pecuniary embarrassments which render it out of their power to pay for the support of the ministry. John Hunt, Pastor; appropriation, $30.

Amherst.—"The last year has been one of much interest with us. A very pleasing state of religious feeling has pervaded the church and congregation a considerable portion of the time. Eight have been added by baptism, and six by letter. Our congregation has become as large as will average in country villages; our Sabbath school is much larger than formerly—whole number 166. All but one of our fourteen teachers are members of the church, three of whom have recently been baptized. We have a good library, and circulate gratuitously one hundred monthly papers. Our house of worship has been repaired and improved at an expense of three hundred dollars, mostly raised in the limits of our own congregation. We tender to the Convention our warmest thanks for its fostering care, without which, we believe we should not have maintained our visibility. We hope at some future day to fully refund all that we have received, that we may thus furnish you the means to bless others. We are yet but small and feeble, but have concluded to make an effort to *go alone*: with the help of the Lord we shall succeed, without it, we shall fail. Pray for us that we may be built up in the gospel of Christ." David Burroughs, pastor; appropriation, $100.

The Board would acknowledge with devout gratitude to God, the favor with which he has attended the efforts of the brethren in Amherst; so that now after having received aid from the Convention for several years, they are encouraged to "try to go alone." They have a good house, a flourishing Sabbath school, and respectable congregation, and may the Lord continue to bless and build them up in the faith of the gospel.

The proposition of the American Baptist Publication Society, has been met, in raising the required sum, by the liberality of the church in Nashua, but the Committee have been unable to find the man who is willing to perform the amount of labor specified, for the stipulated compensation. It is hoped the Committee will still continue their efforts, until they shall succeed.

Considering the destitution of the northern part of the State, and the growing importance of that portion of the field, the Board thought it desirable the ground should be more fully explored; they therefore appointed a Committee to make a prospective tour through Coos county the present season, but providential circumstances have thus far prevented the fulfilment of that mission. It is the opinion of your Board that the Convention would do well to exercise a watchful and fostering care over that territory. Bro. Butler received a commission from the Home Mission Society, to labor in this State and in Vermont, but he has been obliged to leave his field on account of ill health.

At the commencement of the year, Bro. Tonkin was engaged to continue his labors as financial agent, and domestic missionary, who will report an account of his labors. However much it is to be regretted that an agency should be required to collect funds, it is still evidently successful in bringing forward our finances. We had the privilege at the close of the last year to pay all our appropriations; and through the successful efforts of your agent, and the liberality of the churches, we are happy to state the prospect is your treasurer will be able to meet all demands at the present time. We know of no better arrangement, until the churches all feel the necessity of contributing voluntarily to sustain our domestic operations.

The subject of domestic missions is too obvious to need explanation—its claims need hardly to be enforced. Within our State a large and important work is committed to our hands. As many as forty churches will remain destitute of constant preaching, unless they have assistance; some may have a supply a portion of the time, and others not any. There are towns where there is no stated preaching by any denomination, where there were once efficient churches; languishing and dying, they have been led to exclaim, "no man careth for my soul." More sympathy is needed between the larger and smaller churches—the weak and destitute might be greatly aided by the advice of surrounding pastors, and a few days' preaching. But if the more favored churches are unwilling to relinquish their pastors to perform this service, they should be ready to contribute to sustain missionary labors among the scattered, the feeble, and the desponding; that instrumentally they may become "the repairer of the breach; the restorer of paths to dwell in."

In behalf of the Board,

Edmund Worth, *Rec. Sec.*

Rev. H. Tonkin, missionary agent of the Convention, made a report of his labors for the year closed.

The Report stated that through the Divine blessing and the hearty co-operation of many of the pastors and churches, the efforts of the year to awaken a deeper interest in the cause of domestic missions, to raise the amount of funds necessary to aid feeble churches, and repair some of the wastes of Zion in the State, had been successful, notwithstanding the obstacles in the way. One of the obstacles referred to in the Report, was the extreme difficulty of finding a sufficient number of ministers to supply churches needing pastors and desirous of obtaining them. The Report urged the importance of praying to the Lord of the harvest that he would send forth more laborers into his harvest in view of the destitution which is found existing. It represented that in Coos county there is at the present time not a single pastor of a Baptist church, and but one church supplied with regular preaching; and that about one half of the churches in one of the Associations are destitute of pastors.

The Report likewise intimated that the cause of benevolence would be promoted in the State, and that more would be likely to be raised for the different objects of benevolence, if there could be a mutual understanding between the different societies and the Board of the Convention, about the time of the year that their agents should operate in the State.

The Report also set forth the reason why domestic missions imperiously demand more attention, labor and sacrifice; and urged that while appeals for other objects should be heeded, it should not be by neglecting the feeble and destitute churches in New Hampshire.

It was stated, also, in the Report, that as the result of the labors of the missionary and agent, the needed funds for domestic missions for the present year had been raised to pay the appropriations in full; and that some feeble churches had been revived and encouraged to put forth efforts to secure preaching.—Special reference was made to two large and important fields of labor that have been recently entered upon, which, at the commencement of the year, presented a very discouraging aspect, but which now appear full of promise.

Rev. E. B. Smith, D. D., of New Hampton Institution, read a very able and timely address on Ministerial Education, which, as it will be given in substance to our readers, we shall not here attempt to report. The views of Dr. S. on this important subject will excite a spirit of inquiry, and, failing of the concurrence of all, may provoke discussion. But it may well admit of question, whether any subject has greater claims to a general and most practical consideration. We hope the articles which he may give to the public through our columns, will receive the attention to which, as coming from an experienced theological teacher, they are entitled. The prayer to the Lord of the harvest does not promise to be general, nor to be answered, unless the whole church become pervaded by a sense of the vital moment of this subject.

In the evening, Rev. S. W. Miles, of Plainfield, preached the annual conventional sermon, from Matt. 28: 18—"And Jesus came and spake unto them, saying, All power is given unto me in heaven and on earth." We regret that we can do little more than announce the theme of this sermon, which was, The Power of Christ as exercised through his Word and experienced by Faith. The illustrations, with which the discourse abounded, of the power of Christ, were rich and pertinent, and the argument which they afforded of the divinity of the Redeemer, was a truly convincing one. The sermon was suited to inspire anew the faith of all who are laboring in the kingdom and patience of Christ. It was clothed in chaste and classical language, and will not slumber, we hope, among other good things produced by its author, but will yet meet the public eye.

The whole of Wednesday was consumed in the further business of the Convention, and in that of the Education Society and Pastoral Association. Reports on Domestic and Home Missions, the American Baptist Publication Society, and the American Baptist Missionary Union, were read by Rev. Messrs. Wheeler, of Plaistow, and Dodge, of New London. These reports were well prepared, and were heard, with the remarks that followed, with much interest. On behalf of the American Baptist Missionary Union, the Home Mission, American and Foreign Bible and American Baptist Publication Societies, appeared Rev. Messrs. E. Bright, O. Tracy, F. Merriam, and M. M. Dean.

The sermon before the Pastoral Conference was from Rev. H. D. Hodge, of Gilmanton. Taking as his text Prov. 11: 30—"He that winneth souls is wise," the preacher proposed to consider the servant of God in his work of winning souls.

I. In the accomplishment of this work it is necessary to cultivate a becoming manner. Attention to thoughts will but prepare for appropriate conduct.—An unbecoming manner has often paralyzed the labors of gifted men. On all occasions there should be such a manner as to impress the minds of others with the seriousness and solemnities of the gospel, and with the genuineness of the ambassador's commission from God.

II. To win souls the servant of Christ should be of the right spirit. He should have a temper of mind in harmony with the spirit of Christ. It is not enough that this be true occasionally; it should be always true—in his private meditations and his public contact. He needs ever to join fidelity and meekness.

III. That wisdom which winneth souls will also demand proper attention to the subject matter of what is preached. All the truths included in the salvation of sinners and in building up Jerusalem as a praise in the earth, must be exhibited in their proportions, and with the right aims and spirit.

The subject, as the foregoing outline indicates, was perspicuously treated, and was uttered with an earnest and animated elocution. Its impression could not be otherwise than good.

On Wednesday evening the important mission at Grand Ligne, Canada, was well represented by Rev. Messrs. N. Cyr and L. Normandeau. A large audience was in attendance, and a fine impression of the claims of this mission was made. Following this exercise, which included a liberal collection for the object that had been presented, reports from the different Associations in New Hampshire were read by the brethren who had been appointed to that service.

Rev. Mr. Ladd reported, from the Portsmouth Association, that the past year had been one of more than usual prosperity. In Brentwood, Exeter and Great Falls, revivals of silent power have been enjoyed. A gradual work of grace has also been experienced in Portsmouth. The churches are blessed with harmony, Sabbath schools are well sustained, and congregations on the Sabbath are good. Several meeting-houses have been improved, and benevolent contributions have not diminished. Still there are destitute fields and feeble churches to mourn over. The total membership of the Association somewhat exceeds 1400, the net addition to the churches being about 40.

Prof. Upham said, in the Meredith Association are nineteen churches, only nine of which have settled pastors. The church at New Hampton has received eight by baptism within the year past. The statistics which Professor U. furnished of decline in this body for the last few years, were startling.

Rev. J. M. Coburn reported, that in the Salisbury Association the church at Hopkinton had been revived. Rev. K. S. Hall has resigned his charge at this place, and has entered upon his labors, with much promise of the Divine blessing, at Lake Village, where the meeting-house has been remodelled. The churches of Bow, Concord, Pittsfield, Bradford and Dunbarton, have put on brighter aspects. There have been conversions and baptisms. The church at Warner has been destitute of a pastor, and that at Henniker has had no stated preaching during the year. The church in Fisherville is now enjoying a revival. A larger number of deaths than usual is reported.

Rev. E. Dodge read the report from the Newport Association. The membership in this body reaches an aggregate of only about one thousand—less by six hundred than sixteen years ago. Agitating questions not strictly religious and worldliness have had no small influence in producing this decline. The eight ministers in the Association are now laboring in harmony, and divided churches are endeavoring to cease their dissensions.

Rev. I. Woodbury reported from the Milford Association. God has smiled on some of the churches, and sinners have been converted. In Milford eight persons have been baptized. In New Boston a revival is now in progress. Twenty cases of conversion have occurred, and eleven have been baptized. The church in New Ipswich is struggling under a heavy debt. At the beginning of the year the church in Nashua was blessed with tokens of Divine influence, and seven were baptized. Amherst church has continued to prosper. The church in Hollis has been refreshed. In Goffstown, the recent conversion of an aged individual is recorded. The churches in Manchester are in an interesting state. From some of the churches no report has been received. The total of membership is 1764, exhibiting a net gain of twenty within the year.

Rev. J. M. Chick read the report from the Dublin Association, which represented the state of religion as generally low in the churches. The same is true of other denominations. Worldliness is rampant. Amusements are growing in popularity. The temperance cause is not on the advance. Yet it might be doubted whether, on the whole, the churches of the Dublin Association were ever more prosperous than at the present. Sabbath schools are well sustained, and nearly all the churches have an intelligent and faithful ministry. At East Washington, the pastor has baptized six young men. At Jaffrey, four converts have been received by baptism, at Peterboro', two, and at Bennington, fourteen; among whom is one who, it is hoped, will preach Christ.

Rev. H. Tonkin said that but one church in the White Mountain Association has stated preaching, and that church is prospering.

The committee appointed to consider what expression the Baptists of New Hampshire should make on the subject of slavery, recommended the following:

That in the opinion of this Convention, slavery is a heinous sin, for whose extinction every Christian should pray and labor.

That the Fugitive Slave Law is a grievous moral wrong, for whose repeal every Christian should do all which he can in harmony with the laws of God as revealed in his Word.

Subsequently another resolution was introduced, commending the Canada Mission under the patronage of the Free Mission Society, which was amended to read as follows:

Resolved, That we commend to the sympathies of the churches the fugitives in Canada, and recommend that our brethren and sisters pray and contribute in their behalf.

These were adopted without opposition.

This anniversary of the Convention was more than commonly well attended, and struck us as being more than usually interesting. Dover, the place where we met, is a large and flourishing village, embracing a population nearly numerous enough to entitle it to a city charter. The church here is now under the pastoral charge of Rev. L. D. Hill, late of Woonsocket, R. I., whose relation to them has been happily formed, and has the promise of permanency and usefulness. They gave the Convention the tokens of unmistakable hospitality, and their choir and organ added in no small degree to the interest of the public exercises. Were not our report already extended, several things would have a place in this connection, which must now be deferred to another paper.

The Convention adjourned to meet in 1852, at Concord.

Iowa Baptist Convention.—This body met at Burlington on the 20th ult. The Watchman of the Prairies says: "Our prospects, as a denomination, in this State are brightening. Here our Home Mission Society has done, and is doing a good and great work. She has sent into this new State a number of efficient and zealous brethren, to labor with those who have borne the burden and heat of the day, by whose united efforts the cause is fast rising in importance and efficiency." The best house in the State, that at Burlington, is owned by the Baptists. This house with the lot cost $5,000, is finished in excellent taste, and is capable of seating an audience of from 500 to 600. The church worshipping in this house which was organized only two years and a half ago, now numbers about 140 members, and, what is better than mere numbers, has resolved to take care of herself, without any further aid from the Home Mission Society.

THE ANNIVERSARY

Of the Boston Baptist Sunday School Union, was held at the Union church, Merrimack street, last Sabbath evening. Prayer was offered by Rev. N. Colver. By the annual Report, which was read by the Secretary, Mr. J. Story, we learn that there are fifteen schools connected with the Union, and that their statistics are as follows:

Schools.	Teachers.	Schol.	Con.	Deaths.	Vols.
First church,	32	230	3	1	509
Baldwin Place,	33	343	2	2	650
Charles street,	25	196	6	2	700
Rowe street,	34	350	5	0	1012
South Boston,	38	254	0	1	474
Tremont street,	22	150	1	2	635
Harvard street,	29	315	3	2	550
Bowdoin Square,	28	182	3	3	1070
East Boston,	20	200	0	0	550
Union school,	41	450	15	3	650
Blossom street,	17	146	1	2	200
Belknap street,	12	69	0	0	0
Bethel school,	14	76	10	0	300
Washington street,	15	80	2	0	350
12th church, (colored)	9	50	0	0	320
Total,	369	3091	51	18	7970

The Baldwin Place, Charles street, and Rowe street schools have each contributed, the past year, $100 to the cause of foreign missions. The scholars in Rowe street school have committed to memory, and recited to their teachers, the year past, 40,000 verses of Scripture.

There has been a gain of 27 teachers, and 163 scholars within the year just closed. The Report concluded by recommending the appointment of a city missionary, whose time should be devoted to the interests of Sabbath schools. The labors of Rev. Wm. Howe, who once successfully labored for many years in the same field, were alluded to. By his efforts, new schools were organized, a now flourishing church was formed, and the neat temple in which this anniversary was held, was built and dedicated to the worship of God. During the past six years, 113 persons have there been buried with Christ in baptism.

Rev. J. N. Sykes, of East Boston, spoke of the objects which Sabbath schools have in view, and the important results which would accrue from Sabbath school labor. He could point, he said, to one pastor, who had baptized, during the past year, 50 persons, 46 of whom were connected with the Sabbath school. The importance of early religious education could not be too highly prized. He considered, also, that the Sabbath school needed a great reinforcement; and in order to this, it was necessary for all the members of our churches and congregations to connect themselves with it. If men wished to bless society, they must be engaged in Sabbath school labor. It was gratifying to him to know that some of the most honored and eminent men in this, and in other States, are to be found thus engaged. These men are taking the right course to make the Sabbath school flourish, and to promote the ends which this institution has in view.

Rev. Rollin H. Neale, D. D., said he was glad to meet with an assemblage of superintendents and teachers, as he considered them as co-laborers in the great work of saving souls. He said that he was recently conversing with a minister, who alluded to a work of grace that was in progress in his congregation, and he found that that awakening originated in the Sabbath school, in which the pastor personally labored.

He alluded, also, to the peculiar encouragements which existed in laboring for the conversion of children—that class whose hearts had not become hardened by the deceitfulness of sin, and whose minds were peculiarly susceptible of religious impressions. He was deeply anxious that our young men in this city, who are surrounded by innumerable temptations, should have thrown around them the restraints of that religious education which is to be obtained in the Sabbath school.

At the present time, said Dr. N., we very much need a revival of religion, and in order to promote this result, he urged superintendents and teachers to be spiritually minded, prayerful and faithful. Let the children be converted, said he, and they will prove to be the *kindling* wood that must first get afire, before the larger and harder material could be affected.

Rev. William Howe, urged the importance of sustaining our local schools by contributions of both money and labor.

The closing prayer was offered by Rev. Mr. Spalding, of Montreal.

COMMON SCHOOLS SOUTH.

One of the hopeful tendencies of the day is the rapidly growing sentiment of our Southern friends in favor of common schools. The plantation system, which, in consequence of the sparsely populated districts it occasions, has in many of the slave States been deemed an insuperable objection to any thing of the kind, is ceasing to furnish the excuse it once did for holding the people in ignorance. That system, it is true, so long as it continues, must operate as a hindrance to the complete success of any plan of free, general education, and it is plain that it can only become extinct with the extinction of slavery itself.—Yet, it is now found out that even that system need not be made an utter bar to an educational organization like that in the free States. Louisiana, Tennessee, Kentucky, and perhaps one or two more of the slave States, have begun the experiment, and are not as yet, we believe, at all discouraged with their prospects.—During the past season, Georgia has been pretty thoroughly agitated to the same end, and things have an auspicious look. The Convention which met during the summer, represented about two-thirds of all the counties. It was composed of the right kind of men generally—those of intelligence, liberality, and practical common sense. After the freest deliberation upon all the different modes of instruction known, and a due consideration of the adaptedness of each to the peculiar institutions of the State, this Convention recommended the system of free schools, with an executive superintendency at its head, and appointed a committee to address the people of Georgia, and urge upon their attention the importance of taking up the matter at once, universally and effectively.

Now that so much has been done in the right direction, it becomes a matter of astonishment to us, and probably to most of the liberal minds in Georgia, that so populous and wealthy a State should have been content to remain thus long under its present miserable system. That system, by its very appellation, is enough to keep every child, whom it is professedly designed to benefit, at a most distressing distance from school. It is in all strictness a "Poor School System"—one that suggests such an odious distinction in society, (and free society, too,) that parents, from pride alone, would keep their children wholly ignorant, rather than subject them to this ignominy of caste.—A fund of about twenty thousand dollars is set apart for the poor children, and the number of these is ascertained, from a report sent up annually by the Inferior Court of each district to the Executive department. Even this miserable pittance is frequently lost to the poor children through neglect in the Court to make return. If the ratio distributed be not sufficient to meet the educational wants, the grand juries, who usually sit a week, during which time they are engrossed in cases often deemed of more importance than care of the poor, are by law *requested*, not *required*, to advise the Inferior Court to make up the deficiency by levying a per centage on the State tax. Such is a general idea of the present system. Now let us see for a moment how it works.

The committee, whose address to the people of Georgia, we find in the Southern Presbyterian, estimate the whole number of poor children in the State, at from *forty to fifty thousand*, being about *one-third* of the *one hundred and forty thousand* children in the State, between the ages of six and sixteen. Now, it appears from the returns made to the Executive department in 1849, that only 30,800 poor children were returned, and in 1850 only 32,900. Then it is stated that, of this imperfect number returned, but little more than half are sent to school, and this but for a third part of the year. Another fact illustrates this beautiful system admirably. In many of the counties the grand juries make no recommendations to the courts; and in some, when they do, the courts wholly disregard them. In 1849, thirty-two, and in 1850 fifteen counties, made no return of their poor children. Finally, the system is shown to work great injustice towards some of the counties. For instance, the committee mention two counties which pay a State tax of $8,910, and return but 120 poor children; while two other counties, return 2,884 poor children, and pay a State tax of but $1,594.

We have said enough. Let us rejoice that the people of Georgia—a State where taxable property is not less than three hundred million dollars—are at last aroused to the inadequacy of their present means of educating the people, and to the necessity of adopting a less odious, and a more comprehensive, system—one that shall not be restricted to the *poor*, but made to embrace *all* the children in the State. Right glad are we to hear the committee say—"We must be allowed to spurn the insinuation that the sons of the Cavaliers are not as capable of appreciating and sustaining any great and good cause as the descendants of the Puritans,"—for this is an appeal to the pride of the "Empire State of the South" that the citizens of the "Old Bay State" know well how to appreciate. The early settlement of Georgia has a prestige in many respects as ennobling as our own. The name of the chivalrous Oglethorpe is as closely connected with the humanity of his day, as that of Winthrop and others is with the religious freedom of theirs.

Second Baptist Church, Williamsburgh, L. I.—At the call of the First Baptist church in Williamsburgh, L. I., an ecclesiastical council was held in their lecture room on Thursday, Oct 16, for the purpose of giving advice to thirty-four brethren and sisters who proposed organizing themselves into an independent Baptist church, to be known as the Second Baptist church of Williamsburgh. Rev. Morgan J. Rhees was chosen Chairman, and Rev. Edward Lathrop, Secretary.

The facts of the case having been laid before the council, it was unanimously voted to advise the applicants to organize themselves into an independent church. The council further voted to publicly recognize the church on Thursday evening, Oct. 23d, the services of the occasion to be performed as follows: Introductory Prayer by Rev. J. T. Seeley, Sermon by Rev. Edward Lathrop, Hand of Fellowship by Rev. M. J. Rhees, Charge by Rev. T. Armitage, Prayer of Recognition by Rev. E. E. L. Taylor.

The field about to be occupied by the new interest is known by the name of the New Village, and is about a mile back of the East river. There is a population of 9,000 in that district, though many of them are Romanists, and a large number do not speak the English language. Lots in a most eligible situation were secured several years ago, and the house of worship of the First church being crowded to overflowing under the popular ministry of Rev. M. J. Rhees, it was thought the time had come for the brethren in the New Village to arise and build.

Deacon Colgate, one of the council, alluded to the fact that too many churches have originated in a quarrel, and said it was delightful to contemplate the fact, that not only entire harmony prevailed, but the First church with their pastor felt a deep interest in the prosperity and success of those brethren and sisters who are about going away from them to raise another standard. He was deeply affected at what he saw. Forty years ago, there were but two or three Baptists churches in the city, and the Baptists were scarcely known; now, we are very numerous, and possess an influence that is felt.

Rev. Mr. Taylor spoke of the fact that these brethren and sisters *ask for advice as to the expediency of organizing a new church*; he hoped it would make a precedent for others, for if a like course had always been pursued, we should have been saved the mortification and disgrace of new interests dragging out a feeble existence for a while, and then expiring.

Ordination at Richmondville, N. Y.—An ecclesiastical council convened with the Baptist church in Richmondville, N.Y., Oct. 16th, for the examination of Bro. L. E. Spafford, as candidate for ordination to the work of the gospel ministry, and as pastor of said church. The examination being satisfactory, the council proceeded unanimously to his ordination in the following order: Reading the Scriptures by Rev. S. B. Willis, Maryland; Prayer by Rev. Mr. Parshall, Sloansville; Sermon by Rev. Mr. Howe, Waterville; Ordaining Prayer by Rev. D. B. Collins, Worcester; Hand of Fellowship by Rev. Mr. Parshall; Charge by Rev. Mr. Spafford, of Westford, father of the candidate; Address to the church by Rev. Mr. Davis, of Argusville.

On the same occasion two brethren were set apart to the office of deacons by prayer and the laying on of hands. Prayer of ordination by Rev. S. B. Willis; Charge by Rev. D. B. Collins.

The entire services were sustained with evident interest; and it is ardently hoped that better days begin to dawn upon the church in Richmondville. A greater degree of harmony exists, than for several years past. The church are relieved from the incubus of an old church debt; the man of their choice is settled among them as their spiritual watchman, and nothing very essential to their prosperity appears to be wanting, except the gracious influences of the descending Spirit. For this the prayers of many ascend, that the Lord may comfort Zion and build up her interests, that joy and gladness may be found therein, thanksgiving and the voice of melody. S. B. W.

The Berkshire Baptist Association held its 29th anniversary on the 8th and 9th inst. with the Baptist church in Hinsdale. It was organized by the choice of Rev. Lemuel Porter, of Pittsfield, Moderator, and Rev. Amory Gale, of Lee, Clerk. Rev. J. Greene preached the Introductory Sermon. Sermons were also preached on the occasion by brethren Caldicott and Graves. The letters from the churches indicate a prosperity and efficiency that is certainly encouraging. A good degree of enterprise, public spirit, sacrifice and good feeling is evidently enjoyed by the churches generally upon these mountains. The church in Tyringham has enjoyed a work of grace of great power. Others have had awakenings of a limited extent.—The churches in Hinsdale and Hancock have dedicated beautiful houses of worship. The Baptists in this county are manifestly growing in wealth, influence, and numbers. May they advance as rapidly in piety and usefulness. G.

REVIVAL INTELLIGENCE.

The South Western Baptist has accounts of revivals of religion in southern and middle Alabama. Other Western and Southern papers have occasional records of revivals.

At Springfield and Unity, Indiana, revivals are reported through the Journal and Messenger. In the former place twenty-nine have been added to the church, fifteen males and fourteen females.

Much religious interest is now manifest in Shutesbury, Mass. The place where meetings are held is already "too strait" for the attendance.

Our report of the New Hampshire Baptist Convention, makes mention of several revivals in churches that are represented in that body.

We are informed that the Baptist church in Fisherville, N. H. are enjoying some religious interest.—Eight young persons have been baptized, and some others are indulging hopes in the pardoning mercy of God.

Work of Grace among the Lutherans.—A correspondent of the Lutheran Observer writes as follows: "We have at this time a good work of grace going on in Somerset, Penn.; some eight or ten have already professed conversion and united with the church, and there are still others seeking the Lord, and will, it is hoped, also unite with the people of God. Such a work is of infinite importance in a place like Somerset, where formal and heretical Campbellism has so strong a hold. We shall not cease to preach and pray for vital godliness and a spiritual religion, until the Zion of the Lord shall prosper as a rose."

Baptism of Clergymen.—Rev. Dr. Dowling, of New York, recently baptized Rev. S. W. Whitney, who had been a highly esteemed minister in the Presbyterian denomination.

Rev. Dr. Fuller a short time since baptized Rev. Dr. Isaac Cole, who had for fourteen years been deservedly esteemed and loved among the Methodist denomination.

We learn that it was expected a Methodist clergyman would be baptized last Sabbath by the pastor of a Baptist church in New Hampshire.

MINISTERS AND CHURCHES.

Rev. Nathan Denison has engaged in missionary labor within the bounds of the Danville Association, Vt. Mr. D. writes to us from Coventry, and says, "Indications of a work of grace in this field are favorable." Many will bid him God speed as a laborer in so needy a portion of the great vineyard.

Rev. James F. Wilcox has removed from Springfield, Mass., to Philadelphia, Pa. Mr. W., in leaving New England, follows the advice of physicians, with the hope that a milder climate will prove restorative to his health. The field of missionary agency which Mr. Wilcox has heretofore cultivated, is Southern New England. His successor is Rev. E. Savage, late of Fitchburg. Mr. W. informs us that should his health permit, he will return to New England and resume the work which he now lays down. It is not too much to claim for our brother, that, both as a pastor and an agent, he has been very acceptable and successful in his labors.

We see it stated that Rev. J. Jennings, now in the service of the American Tract Society, has been invited to become pastor of the Baptist church and society in Fitchburg, Mass. His acceptance of the call we have not yet seen signified.

L. H. Gulick, M. D., and H. Lobdell, M. D., the first as missionary to Micronesia, and the latter to Mosul, in Kurdistan, were ordained in New York a few days since.

On the 15th inst. Mr. John M. Lyons was ordained at Glen Run, Pa. Mr. L. is a graduate of Lewisburg University.

We learn that in Greenfield, Mass., there is promise of commencing successfully a new Baptist interest. This town is the shire one of Franklin county, and has hitherto been without a Baptist church.

Funeral of Mrs. Tucker.—The funeral of Mrs. Tucker, wife of Rev. Dr. Tucker, to whose sudden decease reference was had in our last, took place on Saturday afternoon. The spacious house in Baldwin Place was filled on the occasion with sympathizing friends. Select portions of Scripture were read by Rev. Dr. Sharp; Prayers were offered by Rev. J. Banvard and Rev. Dr. Neale; Dr. Stow made the address. The exercises, including the singing, were very impressive, and well suited to improve the affective event. The same was true of the services at Baldwin Place last Sabbath, which were conducted by Rev. Drs. Sharp and Pryor. The body of Mrs. Tucker was laid in the cemetery at Mount Auburn, whither it was attended by a numerous procession of friends. The church and society in the midst of which this breach has been made, and especially their beloved, sorrowing pastor and his family, have, in this bereavement, a general sympathy.

The Associations.—Our Associations have now closed their anniversaries. So far as we have heard, these annual meetings have been characterized by great harmony and by more than usual spirituality. In two churches in Massachusetts where Associations were holden, the quickening influence of the Holy Spirit has since been experienced.

LITERARY NOTICES.

The Rainbow in the North; a short Account of the first Establishment of Christianity in Rupert's Land, by the Church Missionary Society. B. S. Tucker. New York: Robert Carter & Brothers.

The region of the North, where these early missionary sketches are laid, embraced the countries watered by the rivers that fall into Hudson's Bay. Prince Rupert, in 1668, obtained from King Charles a charter to make an expedition to this great northern bay. Since the first settlements, the dominions of the Company have been so enlarged, that now they extend from our northern boundary to the Arctic, and from the Atlantic to the Pacific. From the time of the erection of the first trading fort, for about a century and a half, the condition of the Indians throughout that vast tract was wretched in the extreme. The vices of the Europeans rendered that condition still more hopeless. Those near the forts, says our author, were used like slaves; intoxication and other sins spread rapidly among them, and disease and increasing misery followed in their train. In fact, as we gather from the recorded evidence of eye-witnesses, the Indians were sunk to almost the lowest state of degradation to which human beings can be brought.

It was to remedy so humiliating a state of things, that a missionary was sent amongst them in 1820. The Rev. John West was sent out from London, to commence the good work. What he did and suffered, and what others subsequently did and suffered, this little book very clearly and eloquently shows. We hope every one will read the same.

The Power of Christian Benevolence, illustrated in the Life and Labors of Mary Lyon. Compiled by Edward Hitchcock, D. D., LL. D., President of Amherst College, with the Assistance of Others. Northampton: Hopkins, Bridgman & Co.

This is a biography of more than common interest and value. The subject of it was widely known in New England, from her long and successful connection with the Mount Holyoke Female Seminary as its head. She was a lady of marked character, physically, mentally and morally. But the strength and lustre of her piety stand out as the crowning eminence of her history. The almost continuous scene of revival enjoyed in the important Seminary over which she presided, may be traced in no small degree to the diffusiveness of her holy influence. The publication of her memoir will meet with a wide welcome, and will set before the community the secret of the best success with one of the first female educators of the age. It can hardly be needful to vouch for the manner in which President Hitchcock has done the work of joining together the materials of so rich a biography.

Lectures on the Lord's Prayer. By William R. Williams. Boston: Gould & Lincoln.

This book has been read to us at intervals, to alleviate the tedium of a painful and protracted illness. The piety it breathes and the hopes it inspires, eminently fit it to one under such circumstances. Its style is somewhat peculiar, like that of all the author's works. While an off-shoot, no doubt, of his own mental peculiarities, it has manifestly grown up under the influence of extensive reading of our earlier English writers. It is exuberant in illustration.—Herein the author shows the extent of his reading, and the wide range of his reflection and information. While the book is thus enriched and beautified in style and illustration, it is still faithful to the most evangelical views of Christianity. It resorts to no invention of new doctrines, and no far-fetched and unthought-of modes of interpretation, in order to give it interest. The plain, simple meaning of each part and petition of this comprehensive and inimitable form of prayer is clearly illustrated and earnestly enforced. It is a book that should be in every family of the country.

We append the following judicious extract upon the causes of pauperism:

The "bread question," as it was called in Britain, became one of the gravest and most pressing that tried modern statesmanship. Pauperism must be, and should be fed; but how? Catholicism taunted Protestantism with the pauperism of England, as if it were chargeable on their ejection of the Roman faith. But in answer to this it is sufficient to say, that the pauperism of Britsh countries is found mainly in the class who are not church-goers. The artizan and ploughman, who have become imbruted and skeptical, who keep no Sabbath, and read no Bible, and never enter the sanctuary, are in Protestant England the chief burdens on the poor fund. Those who visit the Sabbath school and the chapel, or the church, both in the mining and manufacturing districts, are less grievously and less often the victims of want. But in Catholic countries it is the church-going—those who haunt the porch, and the altar, and the confessional, and keep the church holidays—that are the most shameless and importunate in their mendicancy. The poor of the Protestant countries are by their religion kept mainly from the worst woes and vices of the pauperism around them, which preys mainly on the rejectors or neglectors of their religion. But the poor of Catholic countries are made such and kept such *by their faith*; by its festivals fostering idleness; by the mendicancy of its religious orders of friars, and the mortmain engrossment of large portions of the nation's soil and the nation's resources; and in the support of monastic establishments, which consume, but do not produce.

Again: the pauperism of Protestant England is not either as deep or deplorable as that of Catholic Ireland; nor that of the Protestant Cantons in Switzerland like that of Catholic Savoy. We say this but in passing, and in reply to an unjust impeachment which the Roman Catholic often brings.

But whenever population has become dense, and labor difficult to be obtained, pauperism has grown into a formidable evil. It is in many lands the great question of the times. The gaunt and hollow-eyed clan of the "Wants" are confronting the more sleek, but the less numerous and the feebler house of the "Haves." Shall the sinewy grasp of Famine's long hand be laid on the pampered throat of Luxury, and a violent social revolution assay to right for a time the dread inequality?

We believe that to the lands which know not or scorn the gospel, there are few enemies which they have more cause to fear than this famishing multitude—fierce, unrestrained and illiterate—a Lazarus without a gospel and without a God, turning, wolf-like, in the blindness of its misery, and its brute strength, on a Dives, without conscience and without mercy. pp. 115, 116.

Infant Baptism a Part and Pillar of Popery. By John Gill, D. D. Revised and Edited by George B. Ide, D. D. With an additional Chapter by the Editor. Philadelphia: American Baptist Publication Society.

Here is a work which Dr. Ide has executed in his most eloquent and able style. Besides the Introductory, he has added to the chapters of Dr. Gill on the relation of Infant Baptism to Popery and church establishments, two chapters of his own. These treat of the "Influence of Infant Baptism on Protestant Churches Historically developed, and the Certain Extinction of Infant Baptism." The whole forms a complete treatise on that branch of the baptismal question to which it is particularly devoted. The position of the book is a bold one, and its publication will doubtless provoke severe animadversion. We hope the task of refuting it will be attempted, rather than the indulgence of innuendo or sneering. Such weapons are commonly used where there is a felt inability to cope with hard arguments.

Forest Life and Forest Trees. By John C. Springer. New York: Harper and Brothers.

The writer of this "taking" book, was reared among the pine forests of Maine, and has spent several of the most pleasant years of life in active participation in many of the scenes here delineated. His work is divided into three parts, embracing the "Trees of America," "The Pine Tree, or Forest Life," and "River Life." His narrative sketches "Winter camp life among the loggers, and wild wood adventures." Descriptions are likewise added of lumbering operations on the various rivers of Maine and New Brunswick. Such a book will not want for readers.

Secret Expedition to Peru. By George J. and Anthony Ulloa, Members of the Royal Society of London. First published in Spanish, by David Barry, and translated by an American. Boston: Crocker & Brewster.

This book purports to exhibit the practical influence of the Spanish Colonial system upon the character and habits of the colonists. It is written with great sobriety and candor. The disclosures which it makes of bad government in Peru, the debased character and demoralizing influence of the papal clergy and the monks, are both startling and suggestive.

☞ We have received a cheap pamphlet, entitled, "The Christian Martyrs;" or, the Conditions of Obedience to the Civil Government; a Discourse by J. G. Forman, Minister of the Second Congregational Church in Nantucket, until recently Minister of the First Church and Congregation in West Bridgewater; to which is added a friendly Letter to said Church and Congregation on the Pro-slavery Influence that occasioned his removal. This able discourse possesses peculiar interest from the fact that the author shows, in his discussion, that he occupies common ground with the most learned and eminent of scholars and divines in Church and State in every age. For sale by Crosby & Nichols.

Important Little Books.—We would call the attention of our readers to two very small but excellent publications recently issued by the American Baptist Publication Society in Philadelphia, and which can be obtained of Mr. Heath, 79 Cornhill. The first is "The Baptist Catechism," first published nearly two centuries ago, and which has always been regarded as a kind of standard denominational work in every part of the world. In addition to the very able and correct statement of truth, it will be found exceedingly useful, especially to our young ministers, being a series of Scriptural and valuable propositions, not at all dependent on the questions which precede them; but presenting, in a very concise form, a sort of body of theology. We hope it will have a very wide circulation, as it is well adapted to increase thought on great principles.

The other work, equally small, and from the same Society, is an able discussion, by the Rev. D. S. Parmelee, on "Positive Law; its Distinction from Moral Law; its Design as a test of Obedience, and the Evils springing from its Violation." It is a golden book, well thought out, and its principles are applicable to very many subjects equally with baptism, which was possibly most prominent in the view of the author when he wrote it.

GENERAL INTELLIGENCE.

ELEVEN DAYS LATER.

Three steamers from Europe have arrived since our last, bringing Liverpool news to the 15th inst.

Kossuth, who sailed in the Mississippi from Marseilles on the 1st inst., had not reached England when the steamer left. Extensive preparations for his reception had been made at Southampton. Before leaving France, Kossuth addressed a most thrilling letter to the people of that ill-governed nation, bearing with proper severity upon the Executive refusal to let him pass through the country to England. This address, however, being strongly democratic, seems to dissatisfy some of the Magyar's friends in England.

Queen Victoria has returned to Windsor Castle from her tour in Scotland, and the English journals are filled with accounts of her movements.

The Great Exhibition finally closed to the public on Saturday, the 11th. There was a great crowd present, and some tumult, but nothing else to mark the event as one of other than ordinary occurrence.—The building was opened exclusively to the exhibitors and their friends on the 13th and 14th, and on the 15th the prizes were to be awarded.

President Napoleon, it is reported, has accepted the resignation of his Ministry, and friends of a military despotism are spoken of as possible successors. This startling rumor caused a decline in the funds.

Count Bathyani has arrived in Paris, and taken rooms in strict retirement.

One hundred and six of the Cuban invaders have arrived in Spain. A ministerial crisis has arisen at Madrid, and the Queen has summoned the Cortes in extremity.

Academical.—The catalogue of the trustees, instructors and students of the Putnam Free School, at Newburyport, for the year ending July 22, 1851, is before us. The whole number of students is 120—32 seniors, 14 in the middle class, and 74 juniors. Of these, 59 are in the female department. This institution was founded by the munificence of Oliver Putnam, Esq., who provided by his will that it should be a "Free English School, for the instruction of youth, wherever they may belong." It was organized on the 12th of April, 1848. Since then, 467 applicants have been examined, and 197 admitted. The average age of the male pupils at present is 15 years, 10 months, and of the female 17 years, 3 months. The endowment is a permanent fund of $50,000. The course of studies is liberal and thorough. W. A. Wells, A. M., is Principal. Hon. Edward S. Rand is President of the trustees.

Maine Female Seminary, at Gorham, was established in 1850, in place of the Gorham Academy, which, as such, has ceased to be. For the last year, therefore, it has been in a transition state. Arrangements will be soon perfected. The course of study embraces a preparatory department in the fundamental branches, a higher course in English and Latin of three years, and a still further one in the languages for such as desire it. The catalogue for the year ending July 23, 1851, gives 132 pupils. Rev. Thomas Jameson is President of the trustees. Edward F. Weston, A. M., is Principal, and Miss Martha F. M'Kown Associate Principal. The entire charge for tuition in the English branches, and for board, wood, washing, and lights, is $100 a year. If scholars attend for a less time than one year, the charge is $35 a term.—Extra tuition is charged for the languages and ornamental branches.

The following report submitted by Rev. E. Worth at the last anniversary of the New Hampshire Baptist Convention, embraces facts of interest in regard to the Institution at New Hampton.

The Institution was founded in 1825. It received an extended patronage the first 3 years, but the exact numbers are not known. In 1829 there were 233 different students. In 1830, 270; in 1831, 226; in 1832, 314. Eleven fitted for the ministry under Rev. B. F. Farnsworth D. D. Since 1839 the whole number who have enjoyed its advantages is 6029. The average yearly attendance has been 316—172 males, and 144 females. The whole number of Theological students 158. The average yearly attendance 28: 61 of these have come from New Hampshire, 59 from Mass., 17 from Vt., 16 from Me., 7 from N. Y., 4 from Ct., 4 from Canada East, and 1 from N. J. Eighty-one are now preaching the gospel; seventy-nine during the whole period have fitted for other Institutions who had the ministry in view. The number of students hopefully converted at the Institution has been about 700.

The present number of students is as follows: Female 141; English 120; Classical 50; Theological 18—Total 329.

The Female Department, and also the English and Classical Departments are supported at present by their own resources; the tuition is to pay the expenses by an arrangement with the instructors.

The Theological Professors depend for their support on other funds, raised especially for that object. The design entered upon and prosecuted with some success, is to collect a permanent fund of $20,000 the interest of which would be sufficient for their support.

For the present support of these Professors, a subscription of five hundred dollars annually for five years has been nearly filled to sustain one,—there then will be the income of that part of the permanent fund already invested towards sustaining the other; the balance of which it will be necessary to secure from other sources.

In view of the foregoing facts we request the passage of the following:

Resolved, That the Convention commend the Institution to the continued prayers of the churches; and that they be requested to contribute to the liquidation of the debt, and to meet the expenses of the Theological Department.

In behalf of the Board.

Edmund Worth, Sec.

Kossuth.—The papers of this country are generally publishing an address of the distinguished Magyar to the people of the United States. It is with regret that we find ourselves unable to lay that eloquent document before our readers. It was prepared last year while Kossuth was a prisoner in Turkey, but has been withheld until now from considerations of policy. It expresses the thanks of the author, as Governor of Hungary, for the sympathy which our people and Government have ever shown towards his nation since the outbreak of the revolution. Throughout the address, there is a tone of sincerity that evidently comes full and direct from the heart. The constant hopeful allusions to a Divine Providence show Kossuth, to us is noblest of all characters—that of a devout Christian.

Messrs. Editors,—In a hasty notice the writer forwarded of the meeting of the N. York State Baptist Missionary Convention, held in Elmira on the 8th and 9th inst. and which was published in your paper of the 16th inst. the *name* of the brother who gave the interesting and able address on the destitution of Eastern New York and its claims as a missionary field, was unintentionally omitted. Were it a mere ordinary address, such as is common upon occasions of the kind, a public correction of the omission might not be important, but under the present circumstances the writer feels that it is due the author of the address, who is the esteemed pastor of the Strong-Place Baptist church, Brooklyn, Rev. E. E. L. Taylor. The address added much to the interest of the session, and made a deep impression in relation to the wants of the field within our own State, and the need and value of the Convention as an appropriate agency for the cultivation of the field. I would add as an apology for the omission, that the article was prepared amid the pressure of official labors connected with the Convention, and was almost necessarily hasty and imperfect. I would further add that the next session is to be held with the Strong-Place church. Rev. D. G. Corey, of Utica, is to preach the opening sermon; Rev. N. A. Reed alternate. Samekh.

Buffalo, Oct., 17, 1851.

The Canadian Sower.—We are glad to learn that the Canadian Sower (*Le Semeur Canadien*), the first Protestant paper published in Canada in the French language and the only one now issued on the continent of America, is meeting with considerable success and doing its part towards the evangelization of the French Canadians. The editor is desirous of obtaining subscriptions among Americans who read the French, and we think those who would subscribe might derive benefit from its perusal and at the same time forward a good enterprise.

The Canadian Sower is published twice a month, and at the end of the year forms a volume of 250 pages folio. Terms: 75 cts a year. Apply to N. Cyr, Napierville, C. E.

Father Matthew.—This gentleman, who is about to leave for Ireland, preached his farewell sermon Sunday before last in New York. His text was from the Douay version of the New Testament, 21st verse of the 14th chapter of Romans—"It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother *is scandalized*, or is offended, or is made weak." In the common version, the text reads thus—"It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother *stumbleth*, or is offended, or is made weak." The words italicised are the only difference in the two versions. On this text, says a New York journal, his argument seems to have been addressed chiefly to those who refused to take the pledge on the ground that they are sober enough. Those he urged to take it for an example to others, and in this connection he said that the Sisters of Charity in that city are all members of the Temperance Association.

Lion Catching in South Africa.—Mr. Lemue, who formerly resided at Motito, and is familiar with Killibarri country, assured me that the remarkable accounts sometimes circulated as to the people of that part of Africa *catching lions by the tail*, and of which, I confess, I was very incredulous, were perfectly true. He well knows that the method prevailed, and was certainly not uncommon among the people. Lions would sometimes become extremely dangerous. Having become accustomed to human flesh, they would not willingly eat any thing else. When a neighborhood became infested, the men would determine on measures to be adopted to rid themselves of the nuisance; then forming themselves into a band, they would proceed in search of their royal foe, and beard the lion in his lair. Standing close by one another, the lion would make his spring on some one of the party—every man, of course, hoping he might escape the attack—when instantly others would dash forward and seize his tail, lifting it up close to the body with all their might; thus not only astonishing the animal, and absolutely taking him off his guard, but rendering his efforts powerless for the moment; while others closed in with their spears, and at once stabbed the monster through and through.—*Rev. J. J. Freeman's Tour in South Africa.*

For Conscience Sake.—A poor man, three score years old, a laborer on the Pennsylvania State Railroad, having a family of ten persons dependent on the avail of his daily labor, was notified by the supervisor of the road that his services would hereafter be required on the Sabbath, and his wages proportionally increased; he pleaded for exemption, on the ground that he had never worked on the Sabbath, and could not begin now; the supervisor was inexorable, and urged the near approach of winter, and the difficulty he must find in procuring work elsewhere as an overpowering argument; but the poor fellow feared God more than man; relinquished his seven dollars a week; and blessed the Providence that soon gave him a place where he could earn four dollars, twenty cents a week, and keep a good conscience. Such a man will be blessed in his deed. Before the supervisor, lies a day of high reckoning.

"Stand from Under."—It is wonderful to think that the Bunker Hill Monument is bending like a bow, backward and forward, every day, by the influence of the sun! As the sun during mid-day shines on the south side of it, that side expands, becomes longer than the north side, and the consequence is that it bends over towards the north. The same must be true of all other tall monuments, and also of tall chimneys, for some of the latter are five hundred feet high. This movement is not simply from the south towards the north, as at mid-day, but in the morning it must be westerly, at noon northerly, and in the evening easterly. These results have been unexpectedly ascertained by Professor Horsford in his pendulum experiments at Bunker Hill, in reference to the rotation of the earth. And thus it has ever been in scientific pursuits; while searching carefully after one object, another is unexpectedly found.

Sealing Wax on California Letters.—The National Intelligencer of Thursday, says: "Our Governmental Department have received official information from San Francisco that letters frequently reach there with the envelopes partly torn off, and the address mutilated, in consequence of the practice of using sealing-wax to secure the envelopes. In passing through the tropics the wax is invariably melted so as to destroy all semblance of a seal, and not unfrequently so as to adhere to the letter beneath it, and cause the injury or destruction of the address in separating the two. The Postmaster General therefore recommends to all persons having correspondence with California, and other parts of the coast of the Pacific Ocean, to discontinue the wax in sealing their letters or other papers."

Sketch from Life.—We find in the Tribune, says the Home Journal, a "sketch from life," describing one out of several classes of villains at large, who form part of the population of New York city. The class thus described, is, perhaps, the lowest. Of the others, better dressed and less recognizable at a first glance, but who live by selling their villainy to the highest bidder, we should like to see as faithful and instructive a description. The words are not minced, in the following sketch, but we think it our duty as journalists, for the sake of explaining to the general reader the otherwise unaccountably successful wickedness which occur, from time to time, in New York, that this should be copied and commented on:

"We crowded into the doorway of the hotel, and discovered that the room was closely packed with a crowd composed mainly of young men from sixteen to twenty-five years of age. These fellows are worth a description, and, we will give a brief outline of their character and habits. The class of which these were a fraction, numbers, in this city, probably a thousand; they are chiefly the neglected children of unworthy parents, and have grown up in ignorance and indolence, and verged naturally into slothfulness and crime. They may generally be known by their peculiar appearance, always by their peculiar habits. At present, they keep close-shaven faces, wear fancy neckerchiefs, brown bowery trousers, close-fitting shabby coats, and small cloth caps. They drink freely of the worst sort of three cent rum, and smoke most villainous cigars. Their location is generally the nearest groggery to some notorious house of prostitution, and their journeys are mainly confined to the shortest route from these houses to the gambling hells and shameless dance-saloons of the most abandoned sections of the Fifth and Sixth Wards. The means of living of these diabolical wretches are peculiar to the class. First, the b'hoy learns all the low tricks of gambling; then he takes lessons in fisticuffs until he is able to knock down a stranger with perfect science, all the while learning the art of rum drinking; then he fixes himself like a grave-yard vampire upon some wicked and miserable prostitute, and from her unholy earnings he draws the means of subsistence. Instances are notorious where these execrable scoundrels levy a regular capitation tax upon the members of a house of ill-fame, and upon the least rebellion among these wretched slaves, they go in and smash furniture, and increase to the utmost of their power, the horrors of the dens under their surveillance. The frequently bruised faces of the females are the surest evidence of such forays. The expression of face of these infamous villains is entirely characteristic. They wear that sullen, hang-dog look, which is conclusive evidence of a black and uneasy soul. They shun the open inquiring gaze of an honest eye as the devil shuns holy things; they look as if no kindly feeling, no sentiment of pity, no conception of love, no idea of justice, no thought of right, no symptom of decency, no hope of happiness ever entered their hearts. Morally base, mentally wretched, physically degraded, politically marketable, they live among us, the most lively incarnations of demonology, that are suffered to blight and degrade the earth. Such is a brief and faint sketch of the moral monstrosities who fatten from the foul wages of prostitution and robbery, and are hired by reckless demagogues to control our primary elections."

A Prophecy.—The following sentence, copied from a Fourth of July oration, delivered in the town of Boston, in 1787, by Judge Dawes, was more wild and improbable than almost any of the wild flights with which speculative men now amuse themselves:

"A legislation common, in certain cases, to all the States, will make us a nation in reality as well as in name. This will permit us to respect our own station, and to treat on equal grounds with other powers; will suffer us to be just at home and respectable abroad; will render property secure, and convince us that the payment of debts is our truest policy and highest honor. This will encourage husbandry and arts, will settle with numerous and happy families the banks of Ohio and the borders of Kennebec. *Huron's neglected waves, Superior's wilderness of waters,* now forlorn and unemployed, *shall bear the countless vessels of internal traffic. Niagara's foaming cataract,* crowned with columns of vapor and refracted fires, *shall not always bar the intercourse of mighty lakes.* The mechanic arts shall find a passage *from Erie to Ontario, and Champlain shall be led in triumph to the bosom of the deep.*"

The Invasion of Mexico.—The President having received intelligence from the United States Consul at Matamoras, that a company of Texans had been organized and marched into Mexico, and that new enlistments were progressing for similar purposes has issued the following proclamation:

By the President of the United States.

A PROCLAMATION.

Whereas there is reason to believe that a military expedition is about to be fitted out in the United States for the purpose of invading the Mexican Republic, with which this country is at peace—and whereas there is reason to apprehend that a portion of the people of this country, regardless of their duty as good citizens, are concerned or may be seduced to take part in the same:

And whereas, such enterprises tend to degrade the character of the United States in the opinion of the civilized world, and are expressly prohibited by law;—now, therefore, I issue this my proclamation, warning all persons who shall connect themselves with any such enterprise, in violation of the laws and national obligations of the United States, that they will thereby subject themselves to the heavy penalties that are denounced against such offenders; that if they should be captured within the jurisdiction of the Mexican authorities, they must expect to be tried and punished acording to the laws of Mexico, and will have no right to claim the interposition of this Government in their behalf. I, therefore, expect all well disposed citizens, who have at heart the reputation of their country, and are animated with a just regard for its laws, its peace, and its welfare, to discountenance, and by all lawful means prevent any such enterprise; and I call upon every officer of this government, civil or military, to be vigilant in arresting for trial and punishment every such offender.

Given under my hand this 22d day of October, 1851 and 76th year of Independence.

MILLARD FILLMORE, President.

By J. J. Crittenden, Acting Sec'y of State.

Capt. Symmes' Hole.—A writer in the Montreal Herald quotes the following from the account of Capt. Penny's late expedition, in proof of the probability of this theory: "Capt. Penny found a heavy barrier of ice in Wellington Channel, not very far from its opening from Barrow's Straits, but a most remarkable change was observed as he passed to a northern latitude; the ice which he had left (as is usual at this early season, April and May,) firm and solid, was here decayed and unsafe, and at last travellers came upon open water, drift wood, Arctic animals and birds—the latter in enormous numbers. Here were all the signs of an improved climate." Capt. John C. Symmes, whose theory of an opening at the poles is thus revived, was a captain in the American army in the last war, and died in Ohio, in 1829. He was enthusiastically devoted to a belief that the earth is hollow, with an opening at each of the poles; and such was his confidence in his favorite theory, that he was engaged for years in attempting to get up an expedition for exploring the polar regions, in order to find one of these openings, and, if possible, to enter it.—He delivered lectures in various parts of the country, for this purpose, but death cut him off before he could carry out his enterprise.

Death of a Venerable Clergyman.—We have to record to-day an event that we have some days expected—the death of the venerable Archibald Alexander, D. D., who died at an early hour this morning at his residence at Princeton, N. J., in the 81st year of his age. Dr. Alexander was elected a professor in the Theological Seminary at Princeton, in 1811, when it was first established, and has continued in office up to the hour of his death. It may indeed justly be said "A good man hath fallen." It was a source of great satisfaction to him, that he was permitted to live to see his son, the Rev. Dr. James W. Alexander, who, it will be recollected has recently returned from Europe. Dr. Alexander has left six sons—Rev. Dr. James W. Alexander, Rev. Joseph Addison Alexander, Rev. Samuel Alexander, Henry and William in the profession of the law, and Archibald Alexander, M. D.—*N. Y. Commercial Advertiser, 22d.*

Crime in New York.—The quarterly report just published by the Chief of Police of New York city for the quarter to 30th September, shows that the whole number of arrests during the preceding three months amounted to 3,748, among other offences, as follows:—Arson, 2; assault and battery, 627; burglary, 3; disorderly conduct, 70; desertion from army and navy, 7; forgery, 3; fighting in street, 54; larceny, grand and petit, 36; highway robbery, 3; habitual drunkards, 7; insanity, 31; intoxication, &c., 374; insulting females, 9; keeping disorderly house, 12; murder, 1; counterfeit money, 8; perjury, 5; riot, 2; receiving stolen goods, 2; rescuing prisoners, 3; suspicious persons, 11; suspicion of murder, 1; selling lottery policies, 1; threats, 17; violation of city ordinances, 172; vagrancy, 93. Total, 1,794—being an increase of 180 over the previous six months.

Vermont Legislature.—A bill has been presented in the House of Representatives, for districting the State—for Congressional elections—as follows:

First District—Bennington, Rutland, Addison and Washington counties.

Second District—Windham, Windsor, Orange and Caledonia.

Third District—Chittenden, Grand Isle, Franklin, Lamoille, Orleans and Essex.

A resolution has been submitted in the House by Mr. Coburn of Thetford, asserting the correctness of Vermont Legislation hitherto on the subject of slavery; assenting in no way to enlarge the slave-holding power; urging upon Congress the abolition of slavery in the District of Columbia; maintaining that the writ of Habeas Corpus and trial by Jury cannot be denied; instructing Senators and Representatives in Congress accordingly, and ordering copies of the resolution to be transmitted to the Governors of the States. It was laid on the table.

Bills have been introduced for incorporating several new banks in Vermont, namely: Mechanics Bank, Wait's River Bank at Bradford, Bank of Waterbury at Waterbury. There are petitions for a bank at Vergennes, and for increase of capitol from the bands at St. Albans and the Missiquoi Bank.

A bill has been introduced into the Senate by Mr. Baldwin, in relation to railroads, providing that whenever any Conductor, Engineer, or any person having charge of a train of cars, shall run upon the time of any other train coming in the opposite direction, he shall be deemed guilty of a misdemeanor and punished by imprisonment in the State Prison for a term not less than three nor more than five years.—*Traveller.*

Runaway Negroes.—One of them Killed.—The Pine Bluff, (Jefferson County, Ark.) Republican of the 29th ult., says:

On the night of the 24th inst., three negroes stopped at the residence of Mr. James A. Hudson, in Talladega township, and inquired of his blacks the distance to Pine Bluff, also the situation of the country on the route, stating that they were from Louisiana. The purpose of their inquiry seems to have been more particularly to ascertain, if possible, a secure retreat where they might obtain water and lay by next day. They received the desired information and went on.

These facts were made known to Mr. Hudson, who, on the following evening, accompanied by Messrs. Randolph and Goble, came to this side of the place at which the runaways had been advised to stop, *and took their stand.* After remaining there a short time they saw the negroes approaching, one of whom was carrying a double barreled shot gun, another an axe. They let them come within a proper distance, and then endeavored to stop them; upon which the one armed with a gun presented it toward the challenging party, who all immediately fired at the crowd, killing one of the negroes instantly, when the others fled and made their escape. The one who had the axe threw it at his pursuer as he wheeled to run. It is supposed there was another wounded.

P. S.—Since the above was in type, we have learned from a reliable source, that the negro was killed by Mr. James A. Hudson, who was the only one who fired a gun. There were four negroes, belonging to the same man, who ran away from Union parish, La., of whom one is in Jefferson county jail, one has been killed, and the remaining two are out still.

Effects of the Cuban Affair Abroad.—We take the liberty of publishing the following extract from a private letter just received from Turin, Sardina, which shows the effect produced upon the minds of foreign statesmen, who are just now watching with interest the operations of our institutions:—"The Cuban affair has deeply mortified the friends of free institutions here, and given the absolutists the means of fresh denunciation. Exaggerated accounts of the riotous meetings and mobs in some of the chief cities are published at length in all the papers, and lead to an impression that there is really no antidote to passion in our country—no security—no power in law—no public conscience—no sense of justice. The conservative elements, whose sure and noiseless operations secure society against these occasional disorders, are not discernable at this distance, while lynching on the Pacific and piracy on the Atlantic coasts are magnified into characteristics of popular freedom. And the Absolutists thus find fresh arguments for standing armies, and the oppression of the people. O, that our countrymen could be roused to a due sense of the importance of giving the world a living example of an orderly Republic!"—*Newark Daily Advertiser.*

The Papacy Never Changes.—We are often told that the Papacy has changed, and that the monstrous claims made and enforced in the days of its past power are no longer held binding upon the nations of Christendom; but in the last number of Brownson's Review, we have the old doctrine of Hildebrand put forth in all its integrity:

"That the Popes have, in certain cases, deposed temporal sovereigns, and absolved their subjects from their allegiance, is undoubtedly true; and that *they have a right to do so in all analogous cases, we suppose must be conceded,* whether we adopt Ultramontane or Gallican doctrines."

So, then, according to one of our Catholic organs, the Pope has the "right" to absolve the people of the United States from their allegiance to the Constitution, or the people of New York from all duties to the State or city authorities.

The Religion of Paying Debts.—One of our religious exchanges has the following strong remarks on this subject:

"Men may sophisticate as they please. They can never make it right, and all the bankrupt laws in the universe cannot make it right for them not to pay their debts. There is a sin in this neglect as clear and as deserving church discipline as in stealing or false swearing. He who violates his promise to pay, or withholds the payment of a debt when it is in his power to meet his engagement, ought to be made to feel that in the sight of all honest men he is a swindler. Religion may be a very comfortable cloak under which to hide, but if religion does not mke a man "deal justly," it is not worth having."

Colonel John Mountfort, late of the U. S. Army, a highly distinguished officer in the war of 1812 and the Florida war, who was three times breveted, died suddenly at the Winthrop House, Tuesday evening.

The census of Pennsylvania shows a population of but six persons to each dwelling, and but about 20,000 more families than dwellings in 400,000. In Philadelphia the number to a dwelling is but six and one-third, while in New York there are nearly fourteen.

The salaries of the female assistant teachers in the Grammar Schools are hereafter to be as follows: For the first year's service, $250; for the second, $300; or third and succeeding years $350. The increased salary to be paid those teachers who have already served two years, and the diminished to those who will hereafter be appointed.

John Moore has been committed at Dover, N. H., with bonds of $3000 to answer for hiring Isaac C. Pray and Charles Curtis, of Berwick, to blow up the shop of Frederick A. Lord in that town, in September, 1849, at which time some four stores and shops were burned.

In Erie, Pa., on Thursday, J. H. Hastings, in passing to the Erie Academy, of which he was Principle, fell down, and expired. His disease was apoplexy.—Mr. H. was a native of Boston.

It is expected that the new system of Telegraphic Fire Alarms will go into operation about the first of November.

The East church and society of Salem, have given an unanimous invitation to Rev. Dexter Clapp, of Roxbury, to settle as Colleague Pastor with Rev. Dr. Flint, who has been the sole pastor from 20th September, 1821.

The Maverick church and society at East Boston, have extended a call to the Rev. Rufus W. Clark of Portsmouth, N. H., to become their pastor.

The Bridgeport (Ct.) Standard chronicles the death, on Saturday last, of Hon. David Plant, of Stratford. He was formerly a member of Congress, and for two years Lieut. Governor of the State.

☞ Those of our readers who find it necessary to procure meals at public houses in this city, or a few days' board, would do well to read the advertisement of "Jameson & Valentine's Eating House," in another column. These worthy and enterprising young men have recently enlarged and improved their establishment. They are now able to furnish ladies as well as gentlemen with meals or board, and at comparatively moderate charges.

MARRIAGES.

In this city, by Rev. Dr. Stow, Mr. Benjamin Ransom, Jr., of East Bridgewater, to Miss Margaret L. Cole, of Carver; Mr. Hiram Washburn, of the firm of W. & H. Washburn, to Miss Frances L. Eames, daughter of John Eames, Esq., of Boston.

In this city, 22d inst., by Rev. Phineas Stow, Mr. Thomas Mc Glauphlin to Miss Mary Steves, both of Charlestown.

In Somerville, by Rev. C. H. Topliff, Mr. Timothy Glines to Miss Eliza Jane Hill.

In South Reading, 26th inst., by Rev. D. W. Phillips, Mr. Dudley Melendy to Miss Elizabeth G. Biathrow, both of Reading.

In Andover, 24d inst., by Rev. W. B. Brown, Mr. John Chandler to Miss Lucinda Rodwell.

In Athol, by Rev. Geo. Mathews, Mr. Wm. N. Gleason to Miss Sarah A. Lee, of Hartford, Ct.

In Sturbridge, 16th inst., by Rev. Geo. W. Dorrance, Mr. Geo. W. Otis, of Lynn, to Miss Rebecca Streeter, of S.; Mr. Geo. L. Webber, of Holland, to Miss Sarah Streeter, of S.

In East Haverhill, 6th inst., Mr. Abram W. Chase, of Haverhill, to Miss Mary E. Ham, of Amesbury.

In Fisherville, N. H., by Rev. E. Worth, Mr. Charles F. Norris to Miss Mary J. Hadley.

In Newton, N. H., 9th inst., by Rev. J. Blore, Mr. Hiram J. Morrill to Miss Eliza A. Huse, both of Plaistow.

In Portland, 20th inst., by Rev. Mr. Eaton, Mr. Wm. W. Ketcham, of Boston, to Miss Frances A. Kimball, of P.

In Maryland, N. Y., 30th ult., by Rev. S. B. Willis, Mr. Willard Bushnell to Miss Mary Bennett.

DEATHS.

In Rowley, 16th inst., Deborah Elizabeth, only child of Joseph D. and Sarah M. Clark, 4 yrs. and 10 mos.

This little sufferer is at rest;
In Jesus' arms she fell asleep;
She lived awhile to make us blest,
But now has left us here to weep.

In West Medway, 20th inst., Louisa Augusta, only child of Rev. Abner, and Mrs. H. A. Mason, 22 mos.

"She was the lovely star, whose light around my pathway shone,
Amid this darksome vale of tears, through which I journey on,
Its radiance had obscured the light, which round His throne doth dwell,
And I wandered far away from Him, 'who doeth all things well.'

"That star went down in beauty, yet it shineth sweetly now,
In the bright and dazzling coronet, that decks the Saviour's brow.
She bowed to the Destroyer, whose shafts none may repel,
But we know, for God hath told us, 'He doeth all things well.'

"I remember well my sorrow, as I stood beside her bed,
And my deep and heartfelt anguish, when they told me she was dead;
And O! that cup of bitterness—let not my heart rebel,
God gave—He took—He will restore—'He doeth all things well.'"

In Billerica, 4th inst., Mrs. Hannah, wife of Stickney Bowers, 66. The subject of this notice was for many years a worthy member in the Baptist church in Billerica. For the last seven years of her life, she felt the power of disease preying upon her body, and at times her sufferings were beyond description, yet she was submissive to the will of God, and often would say "the Lord's will be done." There was a calm, sweet, and holy reliance upon Christ, her hope, her life, her all. The calm, deep lake, from whose surface are reflected ten thousand beauties of the heavenly world, would be a far truer image of the state of her mind, than the foaming, dashing mountain torrent, dancing in the sunbeams. Her end was peace. Though dead she yet speaketh, and calls upon her surviving husband and children to serve the Master whom she served, with pleasure and delight. [N. Y. papers please copy.]

In Somerset, 8th inst., Mr. Isaac Pierce, 61. Mr. P. was an old and highly respected citizen. His uniform correctness of life, and unobtrusive piety, secured him the respect of all, and the love of Christians. His loss in the community will be deeply felt, and by the Baptist church and society in Somerset, in particular, of which he was a very prominent and useful member. He died after an illness of nine days, easily and peacefully, in hope of a glorious immortality. He was a kind and affectionate husband and father, and leaves a wife and two sons to mourn their irreparable loss.

In Chesterfield, 3d inst., Mrs. Abigail Todd, 93. The deceased was the widow of the late venerable Elder Asa Todd. She was a "mother in Israel," and belonged to that strong race of Baptists, so fast wasting away. It is somewhat melancholy, that, when we bury such dead as was our departed mother Todd, we must bury out of sight so much that is venerable for age, sound in doctrine, strong in faith, and rich in gospel experience. But heaven is filling up, and our departed mother we trust is there—one of the redeemed.

In Winchendon, 20th ult., Mr. Wm. F. Hall, 24. Although a long, yet patient sufferer. When not a word could be uttered as death drew near, the smile of his countenance indicated the inexpressible joy of his soul. We trust that heaven has received a new treasure, and another redeemed soul a glorious crown.

In Webster, 28th ult., Ella Jane, infant daughter of Charles and Laura W. Lamb, 1 year and 4 mos. It was beautiful as the opening buds of spring when death removed it, but it blossoms now in the paradise of God—

Where no blight is in the rose,
Where no storm the lily knows,
Where never fades the blossom fair,
Its home, dear friends, is *there*, is *there*.

In Webster, 22d ult., Mr. James Holt, Jr., 47. Bro. H. was for many years previous to his death a member of the Baptist church in Willington, Conn. His uncommon excellence has made his removal a very severe affliction both to the church and to his family. Cut off in the strength of manhood it may be justly said of him,

"If life be not in length of days,
In silver'd locks and furrow'd brow,
But living to the Saviour's praise,
How few have lived so long as thou."

In Lynnfield, 13th ult., Mrs. Ruth S. Swain, 60. An active and devoted Christian, "going about doing good." She contracted the disease, which called her so suddenly away from the path which she had adorned to that world of blessedness with a calm and triumphant hope in death. A numerous circle of friends and relatives feel deeply the void, but sorrow not as those without hope. And may her bright example be to all of them a savor of life unto life.

In Calais, Me., 19th inst., Dea. Chas. H. Hayden, of Eastport, 41. He was unable, for many months previous to his decease, to attend to the duties of his office as Cashier of the Frontier Bank. The last few weeks of his life were spent at the residence of his brother-in-law, Dea. E. D. Green, of Calais. In his death, a severe affliction has fallen on the Baptist church in Eastport, of which he had been a deacon nine years. He served the town at different times as one of the Selectmen, and as a member of the superintending school committee, and was for many years Town Treasurer. He was a useful citizen, and a living Christian. As might have been expected, his death was peaceful.

In Waldoboro', 7th inst., Rev. E. J. Harris, 38. Bro. H. was born and educated in Nova Scotia. He came to this State about four years since, was pastor of the Baptist church in Exeter, N. H., two years, and in April, 1850, he removed from that church to the Baptist church in Waldoboro'. He had been absent several weeks to visit his friends in Nova Scotia, and returned to his family and church only ten days before his death. By this solemn and deeply afflicting providence, a companion and six children, who are far from all relatives, are called to part with a most kind and indulgent husband and father, and the church with a pastor whom they greatly loved. During his short stay among us, by his piety, his kind and Christian conduct to all classes, he won the esteem and love of all the community so far as known. The funeral sermon was preached by Rev. S. Chism. "For me to live is Christ, but to die is gain." Ten of his brethren in the ministry followed him as mourners, with the family and church, to his last resting-place, attended by several hundreds of the citizens of this and the adjoining towns, being the greatest procession ever known in this place.

SPECIAL NOTICES.

The Next Ministers' Conference of the Meredith (N. H.) Association will be held with Rev. H. D. Hodge, of Sanbornton, on Tuesday, Nov. 11, at 10 o'clock, A. M. L. Tracy, Clerk.

The Trustees and Overseers of the Academical and Theological Institution at New Hampton, will meet at the house of Rev. H. D. Hodge, Sanbornton, Wednesday, Nov. 12, at 2 o'clock, P. M.
Fisherville, Oct. 24, 1851. E. Worth, Sec.

Ministerial Conference.—The Conference of the Vermont Baptist Association will meet with bro. Thomas, in Brandon, at 10 o'clock, A. M., on the second Tuesday of Nov. next.
Ira, Oct. 20, 1851. Levi Smith, Clerk.

Hancock Literary and Scientific Institution.—The annual examination of this Institution will take place on Tuesday, Nov. 4. The Board of Trustees will meet on the evening previous, at 6 o'clock, at Rev. W. M. Guilford's. Business of importance demands a full meeting of the Board. W. W. Lovejoy, Clerk.

The Ministers' Meeting of the Wendell Baptist Association will hold its next session with bro. S. Kenney, of West Royalston, on Tuesday, Nov. 11, at 10 o'clock, A. M. Sermon by Rev. E. Andrews. J. Shepardson, Clerk.
Petersham, Oct. 20, 1851.

Ministerial Conference.—The next meeting of the Franklin County Baptist Ministerial Conference will be held with the subscriber in Deerfield, on Tuesday, Nov. 4, at 1 o'clock, P. M. Rev. A. H. Sweet, of Plainfield, is the appointed preacher.
W. A. Pease, Clerk pro tem.

The Annual Meeting of the Boston Children's Friend Society will be held at the Institution in Rutland street, on Wednesday, Nov. 5, at 11 o'clock, A. M. Subscribers and friends are earnestly invited to be present. S. W. Cushing, Sec.

A Card.—The subscribers would take this opportunity to express their gratitude for the repeated favors shown them by the church and Juvenile Missionary Society in this place. The latter, though in the morn of its existence, have embraced in their beneficence the foreign field: have made their pastor a life-member of the A. and F. B. S., and one life-member of the A. B. H. M. S. May their munificence be long remembered by the great Head of the church, who has said, "It is more blessed to give than to receive," and may He graciously incite them and us to that measure of zeal and devotion which the present exigencies and future prospects of the cause demand. L. Tandy.
North Tewksbury, Oct. 24, 1851. L. T. Tandy.

Dressing Gowns.—A splendid lot of Russia Robes, just received, for Study Gowns, for sale by the robe, or manufactured into garments at GEO. N. NICHOLS'S, 96 Washington st.
43—tf

Important to Gentlemen.—Gentlemen in want of Fall Clothing, well made and of the best materials, and who prefer to trade where Cash customers do not have to *pay* to offset bad debts—but are favored as *Cash* customers should be—can find a splendid assortment of Goods to select from at my Rooms, 96 Washington street. GEO. N. NICHOLS.
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43—tf

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THE MARKETS.

BOSTON MARKET—RETAIL PRICES.

CORRECTED WEEKLY FROM THE NEW ENGLAND FARMER.

PROVISIONS.		
Beef, whole animal, or by the quarter	6 @	9
Do. fresh, retail	10 @	14
Do. corned	6 @	9
Do. mess, bbl.	10 00 @	12 50
Do. navy, mess	8 00 @	9 00
Hogs, whole	7 00 @	8 50
Pork, fresh, retail	9 @	12½
Do. salt or corned	9 @	10
Do. clear Bost.	18 00 @	19 00
Do. West. clear	17 50 @	18 00
Do. mess	16 00 @	16 50
Do. prime	14 00 @	14 50
Pigs, roast, each	1 25 @	2 00
Do. feet	0 @	8
Pigeons, ℘ doz.	1 00 @	1 50
Turkeys, ℘ lb	12 @	14
Chickens ℘ lb	12 @	14
Geese, each	1 00 @	1 50
Calves ℘ lb	6 @	8
Mutton ℘ lb	6 @	8
Lamb, ℘ lb	4 @	8
Tripe ℘ lb	8 @	9
Hams, Boston, lb	11 @	12½
Do. Western	10 @	12½
Butter, lump, lb	23 @	25
Do. firkin, 1st qual.	17 @	20
Do. do. 2d do.	14 @	17
Cheese, new milk	0 @	8
Do. prime sage	10 @	00
Do. four-meal	5 @	7
Lard, North. ℘ lb	10 @	11
Do. West.	9½ @	10½
Eggs, fresh, ℘ doz.	14 @	00
HAY.		
Country, ℘ 100 lb	70 @	75
do do	00 @	00
Eastern bale,	60 @	65
Salt do	50 @	55
Straw 100 lb	50 @	55
FRUIT.		
Apples, dried, ℘ lb	6½ @	7½
Do. ℘ bbl.	2 00 @	2 50
Do. ℘ peck	25 @	50
Pears, winter, peck	00 @	00
Chestnuts, ℘ bu.	0 00 @	0 00
Figs, ℘ lb	12½ @	20

SEEDS.		
Clover, North. ℘ lb	00 @	12½
Do. Southern,	0 @	10
Canary, ℘ bu.	3 00 @	0 00
Flaxseed, lb bu	2 50 @	0 00
Herds Grass, bu.	3 00 @	3 25
Red Top, North. bu.	0 00 @	1 00
Do. Southern,	75 @	00
COAL AND WOOD.		
Anthracite, ton	@	5 50
Cannel, ℘ chal.	@	11 00
Newcastle do.	9 00 @	9 50
Sydney do.	7 00 @	7 50
Dry Eastern Wood	6 00 @	6 50
Nova Scotia	6 60 @	7 00
Country Oak	0 00 @	7 50
Walnut, &c.	0 00 @	7 50
FLOUR AND GRAIN.		
Flour, Ohio, bbl.	4 37 @	4 50
Do. Genesee, com.	0 00 @	4 37
Do. do. extra	5 00 @	6 25
Do. Howard st.	4 37 @	4 50
Corn, South. yel. flat	68 @	70
Do. do. white flat	64 @	65
Rye, Northern,	76 @	78
Oats, do.	37 @	45
Barley, Northern,	95 @	1 00
VEGETABLES.		
Beans, white, bu.	2 00 @	2 25
Cranberries, bu.	2 00 @	2 50
Rhubarb, ℘ lb	0 @	00
Asparagus, ℘ bunch	0 @	00
Radishes, ℘ bunch	0 @	0
Peas, ℘ peck	00 @	00
Pickles ℘ gal.	25 @	37
Peppers	25 @	00
Squash	1½ @	2
Do. marrow ℘ lb	1½ @	2
Carrots ℘ bush	00 @	50
Onions ℘ peck	20 @	00
Beets ℘ peck	20 @	25
Potatoes ℘ bbl.	1 75 @	2 50
Do. ℘ peck	25 @	30
Sweet Potatoes, pk.	00 @	37
Turnips ℘ peck	17 @	20
Cabbages, ℘ head	6 @	8
Spinnage, ℘ peck	00 @	
Cucumbers	@	

CAMBRIDGE CATTLE MARKET.

Wednesday, Oct. 22, 1851.

At market, 2636 Cattle—about 1600 Beeves, and 1036 Stores, consisting of Working Oxen, Cows and Calves, two and three years old.

Prices—Market Beef—Extra, $6 00 per cwt.; first quality, $5 50; second quality, $4 75; third quality, $4 00; ordinary, 3 25. Hides, market unsettled. Tallow, $5 25.

Veal Calves, $3, 5 @ 6.

Stores—Working Oxen, —$60, 75, 83 @ 100.

Cows and Calves, $18, 35, 50 @ 65; last two very extra.

Yearlings, $7, 10 @ 12.

Two years old, $12, 17 @ 24.

Three years old, $17, 25 @ 32.

Sheep and Lambs—5606 at market.

Prices—Extra $3, 4 @ 6. By lot, $1 50, 2 00 @ 2 50.

Swine—Retail 5 @ 6c; fat Hogs 4 3-4 @ 5c.

Remarks—The market, for all the qualities of cattle, is about the same as it was the last two weeks. Sheep and Lambs are rather dull. The supply is large, and prices are a shade lower.

160 cars came over the Fitchburg Railroad, 150 over the Boston and Lowell Railroad, loaded with Cattle, Sheep, Horses and Fowls.

BRIGHTON CATTLE MARKET.

Thursday, Oct. 23, 1851.

At market, 1800 Beef Cattle, 1000 Stores, 19 pairs Working Oxen, 70 Cows and Calves, 5600 Sheep and Lambs, and 2300 Swine.

Prices—Beef Cattle—Extra $6 50; first quality $6 25; second do. 5; third do., $4 00 @ 4 75.

Stores—Yearlings $7, 10 @ 12; 2 years old $12, 17 @ 24; 3 years old, $17, 25 @ 34.

Working Oxen—$65, 70, 85 @ 92.

Cows and Calves—$21, 23, 25, 30, 38 @ 40.

Sheep and Lambs—$1 12, 1 30, 1 50, 2, 3 @ 3 50.

Swine—4 @ 5c; retail 4½ @ 6c; fat Hogs, 4 7-8c.

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West Townsend, Mass., June 27, 1850. 32—istf

PATENT ÆOLIAN PIANO FORTES.

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The only Manufacturers of Coleman's Patent Æolian Attachment for Massachusetts.

THESE truly valuable Instruments, with the improvements made by the subscribers, especially in their construction, and voicing of the Æolian, render them capable of the softest tones of an Æolian Harp, and of being increased in power, sufficient for any parlor use; and when combined with the Piano Forte, as the performer can do at pleasure, can be made to imitate the sweet tones of the Flute, or Clarionet, Horn, or Bassoon, with one hand, and with the other the Piano Forte accompaniment: thus combining orchestral effects, by the same performer at the same time.

Piano Fortes, with, or without the attachment, will be selected by *ourselves* when desired, and sent to any part of the country, and warranted to give satisfaction or the money refunded.

The patent is owned by ourselves, exclusively, for the State of Massachusetts, and no other person or persons in Massachusetts have the right to manufacture these instruments.

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NEW YORK WAREROOMS, 447 BROADWAY.

HORACE WATERS, from Boston, T. S. BERRY, of New York, } Agents. 51—istf

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—OF THE—

NEW ENGLAND SILK AND SHAWL STORE,

No. 2 Milk Street, Boston,

HAVE arranged their Stock and Store in complete order for the RECEPTION OF CITIZENS AND STRANGERS,

WHO MAY WISH TO VIEW THEIR

MODEL ASSORTMENT OF

SHAWLS, SILK GOODS, LADIES' CLOAKS AND CLOAK MATERIALS.

This stock is remarkable for its great variety of new colors and designs, excellent qualities, and combines all other desirable features that could possibly have weight with

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THE AGGREGATE AMOUNT OF

NEW FALL GOODS,

From which selections are now offered, is

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AND CONSISTS IN PART AS FOLLOWS:

VIENNA CASHMERE LONG and SQUARE SHAWLS;
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SMALL FIG'D BROCHE and PRINTED SHAWLS;
Black and Col'd DRESS SILKS, SATINS and SATINS DE CHINE; ELEGANT BROCADE SILKS;
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IN THE ABOVE LINE.

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are assured that in both Departments will be found an

Assortment that has no Superior,

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1851.

A GREAT IMPROVEMENT IN WARMING AND VENTILATING BUILDINGS.

WE are happy to inform the public that our long desired object is now fully accomplished, in being able to offer a variety of sizes of these Furnaces, both brick and portable, which have been brought, after years of unceasing labor and great expense, to a degree of perfection unequalled by any other mode of heating buildings in the world. We would most respectfully invite the attention of scientific gentlemen to an examination of these improvements in Dwellings, Churches, School Houses, Court Houses, Hospitals, Stores, &c. throughout the country, which have been proved to be the most perfect mode of warming and ventilating buildings in the world, as the actual working operation of this apparatus in several hundred buildings, both in and out of this city, and throughout the country, together with the several printed reports of the different Public Committees unanimously adopting them, will testify. We are permitted to refer to upwards of eight hundred gentlemen who have used this apparatus, many of whom are professional gentlemen, whose scientific attainments in these matters are well known. The arrangement of this Furnace (which is entirely different from any of the common heaters,) is such that it warms without destroying the life of a large volume of Stove, and creates a constant circulation of fresh air throughout the house, and fills the apartments warmed, with a fresh, healthful, invigorating atmosphere. We are totally opposed to all common iron pot hot air furnaces of every description, which destroy the vitality of the air, having manufactured in years past enough of such machines to satisfy us of their utter worthlessness, and destructiveness to health, fuel, and the furnaces themselves.

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THE "ROGER WILLIAMS" COOKING STOVE.

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BEGS to inform his customers and the public, that he has just returned from Europe, where he has made arrangements to receive direct, carefully selected goods, for his Retail Trade.

HOSIERY, GLOVES, YARNS, WORSTEDS, TRIMMINGS, EMBROIDERIES, &C. &C.

In Ladies' HOSIERY—Silk, Spun Silk, Merino, Woolen, Cotton, Worsted; black, white and colored. Men's long and half hose, Woolen, Worsted, Silk, Merino and Cotton; black, white and colored. Children's Angola and Woolen Plain and Fancy Hose, Infants' Boots, &c.

In GLOVES—Ladies' and Children's Woolen, Spun Silk Fleeced, Cashmere, and Lisle Thread; Ladies and Gent's PARIS KID GLOVES, black, white, light and dark colors, of a superior quality.

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THE best and strongest certified Medicine in the world for the cure of

DYSPEPSIA,

IN ALL ITS VARIOUS FORMS,

Such as Pain in the Stomach, Heartburn, Habitual Costiveness, Acid Stomach, Headache, Loss of Appetite, Piles, Night Sweats, Asthma or Phthisic, Flatulence or Wind in the Stomach, Nervousness, Coldness of the Extremities, Weakness of the Limbs,

GENERAL DEBILITY,

And all the indescribable symptoms of this universal disease.

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The subscriber, grateful for the patronage received while in the firm of Ward Jackson & Co., takes this opportunity to say to his friends and the public, that he can always be found at the above wharf to execute their orders with faithfulness and dispatch.
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MAY be found a good assortment of light covered, open and Express Wagons, with a variety of other Carriages, new and second-hand. Harnesses and Collars of all descriptions, and warranted. Also, Cloths for Carriage Lining, Russia Sheeting, Painted Carpet, Woolen Bocking, Coach wrenches, Copal varnish, Linseed and Neat's Foot Oil. Carriages painted and trimmed in good shape, at fair prices and at short notice. HOLLIS HASTINGS.
Framingham, 1½ mile east of Centre village. 7—

MISCELLANEOUS.

For the Watchman and Reflector.

THE LAWS OF HEALTH.

FOOD AND COOKERY.

SEVERAL weeks have passed since I promised to present a few thoughts to the readers of this paper on Food and Cookery. The application of science to this subject is not the less important, because it is unusual. The most modern doctrine on the subject of Food and Cookery, is that of Dr. Schlemmer, of Europe. According to him all cookery is utterly unphilosophical, and at variance with the laws of health. He and his adherents live chiefly, if not entirely, on raw peas, beans, nuts and fruits. They do not even indulge themselves, so far as I know—though their principles might admit of it—with the rich grains, such as wheat, rye, corn, &c. To the same doctrine as it appears to me, Dr. Bostwick also inclines, in his new work on the Cause of Natural Death.

I am no Schlemmerite, but I must say our American cookery, for the far greater part, is illegitimate. Though it may sometimes render an article more agreeable to a perverted taste, it seldom renders it more nutritious or more digestible; but the reverse. In this matter, as a general rule, we have not followed science, nor attempted it. If any thought has been bestowed on the subject, it has been but rarely. The dictate of whim, custom or tradition, has generally been followed. I will endeavor to give a few practical rules and familiar illustrations. All the forms of preparing food, by which it is enabled, more effectually than before, to resist chemical changes, do, at the same time, and in nearly the same degree, render it difficult of digestion. Take milk as an example. In ordinary circumstances, at least in our climate, milk soon comes under chemical law. It becomes acid, and putrefaction follows. By boiling, these changes may, for a short time, be delayed. Boiling, therefore, renders it more difficult of digestion. I will here say, the reader must not confound digestion with mere solution. A thousand things dissolve easily enough in the stomach—perhaps even make a sort of imperfect chyme—which are never well digested. Digestion is something more than the mere solution of a substance in the gastric juice; it is the result of vital action in three or four ways. Healthy digestion requires perfect mastication and salivation, perfect chymification, by means of the gastric juice, &c., perfect chylification, by means of the bile, the pancreatic juice, &c., and, lastly, a change into perfect blood. Boiling, therefore, while it renders milk less liable to immediate changes—that is to immediate decomposition—renders it less adapted to the process of digestion, taken as a whole; and is therefore more indigestible.

But if milk is rendered somewhat indigestible, by the mere process of boiling, it is much more injured when it is metamorphosed into butter and cheese. And these products of milk, though more indigestible than milk, itself are far more digestible in a recent state, neither salted nor pickled, than when salted, pickled, or otherwise preserved. I have spoken of milk, not because its changes are, as a whole, more productive of mischief than those of many other articles of human food, nor even so much so; but because it is a substance which by itself or its products, is almost always before us, and makes a component part of almost every dish.

On no one point, however, do we err more, than in regard to flesh and fish—with which perhaps we should include butter. Many are trained to believe that salted or pickled butter and meat, are far more conducive to health than fresh. This error is almost universal. It should be borne in mind that all artificial processes by which animal or vegetable food is preserved from decay or corruption, and which at the same time hardens the fibre or pulp, render it less easily convertible into good healthy chyme, and chyle and blood. It would be idle, perhaps, to present a list of the particular articles or dishes which are by this species of preparation rendered indigestible. Besides, it would make a very long list; and I prefer to use the space for another purpose.

The modern custom of using fruits at our tables, as a part of our meals, especially at breakfast and dinner—thanks to Liebig, Lamb, Bostwick, and others—is doing much to counteract the otherwise dangerous tendency of preserved meats. They do much to soften or neutralise their otherwise heating, irritating, and unhealthful tendencies. But it is not carried far enough. If half of the first meal of the day and one third of the second, except in the case of young children and persons of diseased tendencies and particular temperaments, were made up of good fruit, the world would be gainers by it. Fruits would thus take the place, in no small degree, of other and more heating food; so that the gain would be direct as well as indirect. They would not only crowd out a part of our salted meats, a good deal of our butter and cheese, and most of our pickled cucumbers, preserved fruits, sweetmeats, seasonings, &c., but they would furnish us with a purer and better aliment.

If salted meats must be eaten, the best of them are those which are salted least, and most recently; and those which approach the nearest to perfect, healthy, mature, muscle, or as we commonly say, lean flesh. For though the flesh of the young animal and that which is partly or wholly fat, may *seem* to many to be more easily digested than lean meat, it is because they confound digestion with solution. Fat meat and gelatine may be more easily got rid off—that is, they may be carried through the stomach and intestines with less disturbance—than plain steak, but this does not by any means prove that they are more easy of digestion. Thousands among us never digested a piece of fat meat in their lives, who yet never so much as dreamed of having imperfect digestion. Their stomachs and their digestive systems, they say, are well enough; for whatever gives them no pain or trouble in that region they suppose is well digested. Perfect meats, then, are those which are, first, from the most healthy animal. Secondly, the animal should be mature. Thirdly, what is eaten should be pure muscle, or lean flesh. Fourthly, it should be as recently killed as possible. We may wait perhaps till the animal is dead, but not, if possible to avoid it, till decomposition has begun. Fifthly, it should be very rare done, as it is termed. Sixthly, what cookery is applied should be of the simplest kind—boiling, broiling or roasting. All cookery of meats beyond this is illegitimate, entirely so; and ought to be avoided. All our sausages, stuffings, fritters, meat pies, and fried substances, are not only the less digestible for their cookery, but some of them are actually more or less poisonous.

In the foregoing paragraphs I have dwelt chiefly on the laws of health as applied to the preparation and cookery of animal food and the products of animals. There seems to be a necessity that I should dwell at considerable length on this part of the subject, because though I have for twenty years or more rejected animal food, there are those who still honestly believe it to be an appropriate article of human sustenance, and who will probably continue to believe so for a considerable time to come. Such persons ought to know the laws on this subject. These are numerous; but I know of no one more important than that which we have now briefly considered. A.

HONESTY IN MERCANTILE LIFE.

SETTING aside the golden rule of loving one's neighbor as one's self; and what we may call the silver rule of setting one's affections on things above, not below; how is it with the simple copper rule of "Honesty is the best policy." Does that hold in commerce?

I must confess that the persons who excite my suspicions most against merchants are the merchants themselves, when I see the excitement produced among them when any one does an honest act—for instance, pays his debt after failure. It is remembered for years, and whenever the name of the individual is referred to, it is trumpeted to his honor. Now, although it is pleasing to see this theoretical respect for simple honesty, still, when we look closer, it is alarming that it should be so rare as to be talked about. Thus I remember reading in Anson's voyages that nearly all the shops in Canton have on the signs the words "Pau Hau," or "no cheating here." Now when a man thinks it necessary to announce on his sign, "no cheating here," though it does not demonstrate that he does not cheat, it proves pretty considerably that some of his neighbors do; and the more general the announcement, the greater the suspicion; and so of this similar phenomenon in our mercantile community. If it is so generally understood that honesty is the best policy, pray why this sensation when any is politic enough to try it?

I sometimes think that the habits of caution prevalent among us, the excess of documentary transactions, notes, endorsements, receipts, have rather a tendency to encourage fraud, by constantly suggesting the thought of it, and seeming to reduce the whole thing to a game of skill. I have been confirmed in this, by hearing that in places where there is less attention to these things, and more trust in honor, the trust is better repaid. For instance, I am told that it is so in the West Indies and Spanish America generally. Mr. Schoolcraft, who was Indian agent at Lake Superior for twenty-five years, said that he had never known an Indian to break a promise in the way of business. I read in a recent essay on the Commerce of Brazil that the slave trade being contraband, is carried on entirely upon honor; "and hence," the author adds, very simply, "fraud is of rare occurrence." One wishes trade in general could be declared contraband, if such be the result. And there is an anecdote in point of Mr. Fox, the British statesman. A tradesman who had often dunned him in vain for payment of a note, came in one day and found him with two hundred pounds before him, and claimed his share. No, said Mr. Fox, this is for a debt of honor I owe to Sheridan. Then, said the tradesman, I make my debt a debt of honor, and threw the note in the fire. Mr. Fox acknowledged the obligation and paid him at once.—*Hunt's Merchants' Magazine.*

For the Watchman and Reflector.

A FATHER'S LOVE.

"*Like as a father pitieth his children, so the Lord pitieth them that fear him.*"—Ps. 103: 13.

"Rememberest thou thine earthly father's love?
And if thou canst 'tis well;
For 'twas an emblem fair of that above,
Whose depth thou canst not tell.

The beams of love that lit thine early days,
Thou never canst forget;
The golden memory of those cheering rays,
Is it not with thee yet?

Amid the wrecks of life how softly gleams
The smile of years long gone;—
That deep, full glance of love; quenched are its beams,
For heaven hath claimed its own.

Yet of that soft and soul-subduing love
Will often rise the thought,—
Nor can the the recollection e'er remove,
In the soul's being wrought.

Like as a father pitied every grief,
And solaced every fear,
And sought full soon to win for thee relief,
And dried the bursting tear;

Remember with an earnest love like this,
The Eternal heart o'erflows;
He purposeth to win thy soul to bliss,
Triumphant o'er earth's woes.

The sun that sheds abroad his central light,
The universe to cheer,—
Is as the Eternal love unfailing, bright,
That fills the boundless sphere!

The rain-drop sparkling on the damask rose,
When thunder showers have passed,
Is as the love thy fond, fond memory knows,
Around thy childhood cast!

Oct. 14th, 1851. M. A. C.

AN OLD FASHIONED FARMER'S KITCHEN IN NEW ENGLAND.

A PICTURE of one of these scenes of comfort has lately fallen under my observation. What can be more cheerful and pleasant than the view of a farmer's kitchen, taken during the evening meal of a cool autumn day? It is a picture of the calm happiness of rural life.

The kitchen of the old farm-house of New England is not the scullery, or mere cooking-place of some modern houses—a dirty hole, or comfortless out-room, or sort of human bake-oven, where the cook is almost as much cooked as the food. No, it is a room perhaps twenty-four feet long and sixteen wide, well lighted, warm, neat, and every way comfortable.—Upon one side there is a fireplace large enough to roast a whole ox, in which a great fire of logs sends up a cheerful blaze, lighting up the whole room so its brightness might be seen through the great, uncurtained windows like a beacon light to the traveller, as he comes down the slope of yonder hill, two miles away, and makes him involuntarily thank God, in anticipation, for the good things spread out upon the great table standing between the window and the fire.

Let us take note of this old fashioned meal. At the head of the table sits a matron of some sixty summers, though in appearance there is nothing of the winter of old age about her. Her dress is a gown of homespun worsted, well fortified with flannels from the same manufactory, that bid defiance to the autumn winds of a rigorous climate. She wears a cap on the head, and shoes and stockings upon the feet, that were made in pursuance of the best medical recipe ever written—"Keep the head cool and the feet dry and warm"—for the stockings are the product of busy fingers at idle moments with many housewives, and the shoes of stout leather, were made for service, and the cap is a mere ornament—a snow-wreath among raven locks, and her face is the indication of health and happiness. Upon her right hand sits the farmer, dressed in a butternut-colored coat, blue pants, buff vest, white linen shirt—every article home-made—stout boots and black silk cravat; for he has been to town, and this is his holiday suit. Below him sits Jedediah, Marvin, Abram and Solomon, all *economical names*, for they can be shortened in common use to Jed, Marv, Ab and Sol. Two of these wear the check, woolen winter frock of New England farmers, the others are in round jackets—they are school boys. Upon the left sit Mary, Adeline and Mehetabel, pictures of rural beauty and health. The eldest is "drest up;" she has been to town with father; she has a gown of "boughten stuff," around her neck is a boa of colored lamb's wool, knit by her own hands, fastened in the throat with grandmother's silver brooch. The other two are in check woolen, spun, wove, colored and made up under the same roof. Further down the table are three athletic young men, day laborers upon the farm, sons of neighboring farmers, one of whom is eyeing the charms of the sweet face of Mary with an expression easily read by a good physiognomist. The group is completed by the schoolmaster, a young man with a glowing eye, which speaks of an intellect that will tell upon the world some day with as much force as though he had not been obliged to obtain his education by summer labor and winter teaching. He is one of New England's rising sons. The meal is for men who toil. At one end of the table stands a pot of ample dimensions, smoking from the great oven flanking the fireplace, of that most excellent of New England cookeries—a dish of baked beans—crowned with a great, square piece of salt, fat pork, crisped and rich. Lower down, a broad, pewter platter holds the remains of the "boiled victuals" that formed the dinner—beef, pork, potatoes, cabbage, beets and turnips—a pile that might rival a small hay-cock in size and shape; a plate of rye and Indian bread, cold, and another, made of rye flour, are untouched; for a great loaf, just drawn from the oven, nicely browned and hot, is offered in great, broken pieces, to tempt the appetite to one of the richest repasts ever given to an epicure. By the side of the old lady stands a black, earthen tea-pot, the contents of which are freely offered, but only accepted by two of them, as the rich, new milk, or hearty, old cider, is preferred as a beverage, morning, noon and night, by those old-fashioned, hearty laborers. We must not forget the never-failing accompaniment of the evening meal at this season of the year in New England, for 'tis New England's proudest dish, the golden pumpkin sweetest pie.

God being thanked for his great bounties after the close of this happy meal, all draw into a circle around the great fireplace. Father is finishing off an axe-helve, Jed is mending a pair of boots, and one of the hired men upon the other side of the same bench is repairing a wagon harness—both use the same tools. The other two are employed, one shelling corn and the other helping Mary peel pumpkins, which are cut in slices and hung upon poles overhead. This is Mary's accepted lover. Happy hearts and blessed industry! Marv, Ab, and Sol, are engaged with the schoolmaster around the big table, lighted by a home-made candle; they are studying geography, writing, and arithmetic—fitting themselves for future statesmen. Mother is making a new coat for one of the boys, Ada is ironing at a side table, and Hitty is washing the supper dishes at another. There are two other members of this happy family group—the cat occupies the top of the blue-dye tub, which stands in one corner of the fireplace, and Old Bose sleeps quietly under the table. Directly, and before any sound is audible to human ear, he gets up, walks out into the long entry and gives a loud sharp bark at the outside door and stands waiting the approaching step. Soon satisfied that the new comer is a friend, he retires again to his repose, and three or four boys that look as though they might be brothers to those already described, so much are they dressed alike, enter and draw around the table with the others and the schoolmaster. These are from a neighboring farm, sons of a widow, who have till now been so much engaged with the labors of the farm, they have been unable to attend the school in the day time but are determined to lose none of the evening opportunities to keep along with their class. These will make honest, intelligent, industrious farmers. The old folks welcome them heartily, and the young ones are all rejoiced at their arrival. The old lady inquires why in the world their mother did not come along; and Mary, the kind-hearted Mary, is sorry to hear that it is because Sarah is not so well, and mother is very busy getting their new clothes done so they can go to school, as soon as they finish picking apples.

"John," says she, "let us hurry and get through our 'stent' and we will go over to the widow's, and while I help her with her sewing, you shall read for the amusement of poor Sarah, for an hour or two." "If that is the case," says father, laying down his axe handle, "my good children, you shall go now. I will finish your work." "And Mary, my dear girl, don't go empty handed," says mother; "you know from experience how sweet little delicacies, brought by friendly hands to the side of a sick bed, are to the poor invalid."—"Hitty, my dear, if you have done your dishes, you must get your cards and make a few rolls, for I am quite out of gray yarn, and we must have some more stockings in the work." "Old man, don't cut that pumpkin too thick." "Ada, daughter, get a plate of doughnuts and some of those nice fall pippins and set on the table, I guess these boys can eat a few while they are cyphering. I do wonder if you have got light enough." "Sol, get another candle, I am sure such industrious boys ought to have all the light they want."—*American Agriculturalist.*

THE THREE BROTHERS.

FRANK, Louis, and Armand Courtois are three brothers, holding an elevated position at Toulous, as bankers of great wealth and perfect integrity, and are distinguished by their firm, living piety, and abounding good works. In the true sense of the word they are pastors or *missionaries*, daily visiting the sick, the imprisoned, and the poor, sparing no sacrifices to advance the cause of Christ—praying in the hospitals, and carrying the consolations of the gospel into the miserable dwelling of the laborer. Indeed, they find time for everything—directing a large banking-house, and devoting many hours to the duty of charity and evangelization. Many are the struggles they have had with the priests, in oral discussion, by the pen, in remonstrances before the government, and other ways; but though constantly attacked, they have held their ground, and abandoned no right secured to Protestants by law. Great good have they accomplished in every way. Their father French, and their mother English, they combine the characteristic ardor of the one nation, and the unyielding firmness of the other, and are now but between forty and fifty years of age—long to live, we trust, to spend and be spent in Christ's service, and rejoice in the success of their labors.

We abstract this from the New York Observer; not as a fact without parallel in Zion's history, and in our own country too;—for similar instances of devotedness among the wealthy and influential of our land are not unknown to us and our readers; but it is highly encouraging to know that even one such example of consecration to Christ, in high places, lives in the eye of France; and no doubt there are others over which angels rejoice. But their multiplication is greatly to be desired and fervently prayed for—nay more, *expected*, ere the glorious things spoken of Zion shall be accomplished.

DR. JENNER AND THE COW POX.

IT has been lately resolved to erect a bronze statue in London to the memory of the eminent Dr. Jenner, the great discoverer, or at least the great agent of extending vaccination. We find by the Boston Advertiser that it is proposed to aid in the erection of this testimonial by subscriptions here. At such a time it cannot be improper to look at the man and his labors.

Every one knows that small pox was formerly one of the greatest plagues of our world, sweeping myriads into untimely graves, and where it existed only in its mildest forms it carried off one in fourteen of the whole population. Whenever it appeared in Ceylon, entire villages were abandoned; in Thibet, on one occasion, the capital was deserted for three whole years; in the Russian empire two millions of human beings died of the small pox in twelve months. Bernouilly calculated that fifteen millions fell victims to it every twenty-five years, taking the whole world, or six hundred thousand annually; and whole tribes of the North American Indians have been destroyed by this fearful malady. To Lady Mary Wortley Montague we are indebted for her determination and courage in having her son inoculated in Turkey, and her daughter subsequently in England; her example was followed by the Princess of Wales, who caused her two daughters to be inoculated. This custom was opposed even by eminent men, who denounced it as an attempt, at once impious and unavailing, to counteract the visitations of an all-wise Providence, asserting that in the case of the adults who voluntarily submitted to it, it was suicide; and in respect to children, it was murder. A London clergyman, named Massey, declared that it was no new art, as Job had been inoculated by the devil.

Notwithstanding that some good was done by inoculation, it was still true that multitudes died of small pox; and within the memory of thousands now living, many thousands were deprived of their beauty by the marks the disease left behind it.

At a comparatively early period some glimpses of a preservative against this plague existed; for when a lady in the days of Charles the Second, told the beautiful Duchess of Cleveland that she would soon deplore the loss of her beauty from the effects of the small pox then raging in London, she replied there was no ground for fear, as in her own country she had undergone an attack of the cow pox, which was a preservative; and the attention of Jenner was first attracted by hearing a country girl saying that she could not take it, for she had had cow pox; but not one in a thousand, probably, had ever heard of the cow pox, and certainly not one in ten thousand believed in it as a remedy from small pox. Not a single physician in the known world then practiced it.

The 17th of May, 1749, gave birth, in the vicarage house of Berkely, in Gloucester, to Edward Jenner, son of the estimable clergyman of that parish. He was a child and youth of great promise, and having received a good preparatory education in the neighborhood of his native town, he entered on the study of medicine, and, after a time, removed to London, where he placed himself under the care of the distinguished John Hunter. From this enthusiastic and successful cultivator of the science of life, Jenner caught the true art of philosophical investigation. The friendship between Hunter and his pupil lasted through life. After several years' study, Jenner returned to his native town, where he practiced medicine, and distinguished himself by scientific studies, a paper of his on the singular habits of the cuckoo, was inserted in the Transactions of the Royal Society, and attracted much attention.

It was now that the fact came before him that the servant girls who milked the cows of that neighborhood, usually took a mild disease from the teats of the cows, and were ever afterwards protected from the small pox. The incident riveted his attention, and he commenced a careful investigation of the whole subject. He communicated his views to Hunter, who replied, "Do not think, but *try*; be patient, be accurate." This encouraged him to persevere, notwithstanding the sneers and determined opposition of his medical neighbors, who omitted no opportunity of expressing their contempt and even abhorrence of his views. However on three different occasions he vaccinated his own son, and in 1788, he first published an account of it, which attracted the attention of medical lecturers in London, one or two of whom mentioned it in their lectures of that year.

But it was not till 1798, that the subject became understood. Dr. Chine successfully tried the plan, and Lady Ducie, and the Countess of Berkley broke through the prejudices of the day, and caused their children to be vaccinated. The inspector-general of the military hospitals favored it, and in the following year, the children of the Duke of Clarence were vaccinated, and a feeling in favor of this protective remedy began to spread. Jenner now began to watch for the realization of his hopes, that the scourge of small pox would soon be eradicated from the world, but the opposition of many eminent physicians and surgeons was inveterate; still the cause slowly gained ground; he was tempted by large offers of support to remove to London, but refused to do so; and others realized the pecuniary advantages to which he was justly entitled; vaccine institutions were opened both in England, and, (notwithstanding the war) on the continent of Europe, and eminently succeeded.

Before, however, vaccination had been heard of in Paris, it was known in the United States, the American public being made acquainted with it through the medium of the newspapers, as "*Something curious in the medical line.*" There, too, it was destined to be opposed. Sermons were preached against it, and the leading physicians of Philadelphia pronounced it to be "too beastly and indelicate for polished society." But truth and good sense prevailed, President Jefferson, with his sons-in-law, vaccinated nearly two hundred persons among their own connexions, and soon the practice became almost universal.

In Europe, the cause made progress; the Parliament voted large sums of money to advance it, efforts were successfully made to introduce it over the whole continent of Europe, and it was shown in the British House of Commons that 2,000,000 persons had been vaccinated, of whom not one had died of the affection. Strange tales were, sometimes, however, told about it. A lady complained, that since her daughter was vaccinated, "she coughs like a cow, and has grown hairy over her body;" and in one part of England the practice was discontinued because those "who had been inoculated in that manner bellowed like bulls." Still the practice gained ground, many clergymen began to vaccinate in the vestries of their churches gratuitously; among these the eminent Rowland Hill vaccinated many thousands, and many private gentlemen, and even ladies, practiced the art.

On the whole, Jenner was greatly encouraged. From every part of the world he constantly received letters expressive of gratitude, admiration, and congratulation. When the continental sovereigns visited London in 1814, he was cordially received by the Emperor of Russia. He died in a good old age, with his general health and mental faculties unimpaired till the last. His death, occasioned by apoplexy, took place, of course very suddenly, on Jan. 29, 1822, in the 74th year of his age. He was buried in the chancel of Berkly church, and a monument to his memory was erected by his professional brethren. Most cordially do we hope that the civilized world will now do itself justice, by the erection of a statue which may proclaim to future ages his worth, and the public gratitude.

As in reference to persons who have achieved great things, there is much curiosity as to their personal appearance and habits, we will close with a description of him by a friend at the very prime of his life:—"His height was rather under the middle size; his person was robust, but active and well-formed; In his dress, he was peculiarly neat, and every thing about him showed the man intent and serious, and well prepared to meet the duties of his calling. When I first saw him, it was on Frampton Green. I was somewhat his junior in years, and had heard so much of Jenner of Berkly, that I had no small curiosity to see him. He was dressed in a blue coat and yellow buttons, buskins, well-polished jockey boots, with handsome silver spurs, and he carried a smart whip with a silver handle. His hair after the fashion of the times, was done up in a club; and he wore a broad-brimmed hat. We were introduced on that occasion, and I was delighted and astonished. I was prepared to find an accomplished man, and all the country spoke of him as a skilful surgeon, and a great naturalist; but I did not expect to find him so much at home in other matters."—*Christian Times.*

HOW TO MAKE SERMONS CONTEMPTIBLE.

WE have been interested in noticing the style in which the different writers describe the exercises at the Commencements of our colleges which are now so universally taking place. Says one writer, "the orator, in a splendid performance, that was listened to with unflagging attention for *upward of an hour and a half*, discussed the best mode of promoting our intellectual advancement, and raising the standard of mental cultivation." The italics are our own. It will be seen that intellectual culture could be discussed an hour and a half or upwards. No doubt it could be on such an occasion. But what does the critic say of the address before the Theological Society? "It certainly possesses one virtue, and possibly the rarest—brevity. It only occupied *forty minutes*." Yes, he got it out of the way quick! This is one way to make preaching a mere form. We are not now speaking of ordinary Sunday sermons, but sermons on great occasions; and on these we confess we do not see why a preacher is to be circumscribed to a polite twenty minutes, and a graceful bow, while the orator is giving his hour and a half or two hours, and not a dog wags his tongue. That a sermon's value consists in its brevity, not in its sense, is a modern discovery, and that the discussion of every subject, of whatever magnitude, on Sunday, must be compressed within thirty minutes or less, is no compliment to either the understanding or heart of a congregation. That there is a suitable length for sermons, is as true as that there is a suitable length for other addresses. But the prevalent opinion that all subjects must be discussed in the same limits, is worthy only of an ignoramus or a formalist. If you wish your minister to show his strength and do you any good, give him scope of time as well as well as of subjects, and do not sneer at every sermon that exceeds twenty minutes.—*N. Y. Inquirer.*

EXPERIMENTS WITH SORREL.

MR. FREAS,—I hear and see a good deal spoken and written against sorrel, which I do not think it deserves. I will give you my views upon it. Sorrell is generally regarded as a worthless production. Still it is not always easy to get rid of. On many farms, and more especially on such as are of a sandy formation, and imbued with acids, sorrel readily takes root, and finding in the soil an abundance of appropriate *pabulum*, it grows and perpetuates itself with surprising and fatal vigor. On all lands of this description it springs spontaneously. When a farmer finds that his fields have become infested with it, his only remedy is to make the best of it. If he keeps horses or sheep, *they* will find a ready market for the produce of the sorrel plot, and will be found to do as well as when fed on the best cultivated grasses, with a liberal supply of grain. Of the correctness of this I am convinced by numerous experiments made with a view to ascertain, precisely, its specific value for feeding, my farm being one on which the plant grows with the most luxuriant vigor, and cannot easily be got rid of. Horses, fed on sorrel hay—made, as hereafter stated, without a particle of provender—do remarkably well, and will perform as much work in the spring as those supplied with any feed it is possible to give them. As the sorrel grows short, and contains, for so diminutive a plant, a very considerable quantity of seed, it should be cut early in the season—say as soon as the seeds have fairly formed, and be made, not by open and long exposure to a hot sun, but in *grass cock*. This is done by allowing the crop to remain in *winrow* till toward night of the first day after mowing, and then *pitching* it into small cocks of eighty or a hundred pounds each, (green hay,) and *raking* up the scatterings afterward with a hand rake.

In this condition it should be allowed to remain for five or six days, if the weather be fair, and before getting in, it may be turned up, simply reversing the cocks, the bottoms of which will generally be a little moist, in consequence of absorption of water from the ground. By permitting sorrel to stand till the seed ripens, the value of the crop for *hay* will be materially diminished, as the seed will be shattered out in cutting and conveying to the barn. When ground, sorrel seed makes a meal highly valuable as a feed for hogs, &c.—*Germantown Telegraph.*

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IN constructing this Furnace, we have spared neither pains or expense in producing an article to meet the wants of Builders, Building Committees, and Occupants of Dwellings, who wish to heat their rooms with a substantial Furnace, in the most healthy and agreeable manner, with the least possible expense.

The Furnace is very compact and substantial in its construction, and contains a very large amount of radiating surface, arranged on an entire new principle, so that the gases are thoroughly consumed within the fire chamber, therefore no heat is lost by passing out through the smoke pipe, or what is still more aggravating, through the hot air pipes into the rooms. One great advantage with this Furnace, especially in heating churches, or buildings which require the heat to be disseminated through large rooms, is, that we set two of these, instead of one brick furnace, with the same or less expense; therefore we gain more heat with the same amount of fuel, while the trouble of tending is not increased, and in those seasons of the year when the weather is mild, the fire may be kindled in one only, thereby diminishing the consumption of fuel one-half, while the heat may be governed with much less trouble.

These Furnaces may be set in basements or vestries, one upon either side, thus letting the hot air pass direct up through the hot air pipe, whereby we gain more advantage from the heat, and by admitting it through the register on each side, the room is heated in one-third the time which is required by placing one only in the centre, as common with large Furnaces.

We would solicit the attention of those who are in want of Furnaces for heating churches, or other buildings, to call at our rooms,

NOS. 19 & 20 NORTH MARKET ST.,

where we have on exhibition samples of PROUTY & MEARS'S new and improved HOT AIR VENTILATING FURNACE, both for coal and wood, together with a complete assortment of Parlor and Chamber Grates and Frames, of all kinds; HOT AIR and VENTILATING REGISTERS of the latest patterns. Also, Tin, Copper and Sheet Iron Funnel, and Hot Air Pipe manufactured at the shortest notice. Materials of all kinds for setting Furnaces and Ranges furnished on the most reasonable terms.

Orders from all parts of the country promptly attended to, and particular attention paid to setting Furnaces and Heating and Ventilating buildings of all kinds, at

D. PROUTY & CO.'S
FURNACE, STOVE, RANGE AND GRATE DEPOT,
NOS. 19, 20 & 22 N. MARKET ST.

N. B. Persons wishing any information respecting these Furnaces, will receive our most cordial attention by applying either in person or by mail to

D. PROUTY & CO.,
33—3m 19, 20 and 22 North Market st., Boston.

BLAKE'S

FASHIONABLE FURNITURE,
UPHOLSTERY
AND LOOKING-GLASS WAREHOUSE,
NOS. 12, 14, 16, 18 & 20 CORNHILL,
And Chambers No. 27 Washington street, (corner of Cornhill,)
BOSTON.

☞ Particular attention is given to UPHOLSTERY WORK, *in all its branches.*
JAMES G. BLAKE,
40—3m (Late Kittredge & Blakes.)

MISS R. WISWALL, Female Physician,

WOULD inform her friends and the public, that she has taken the house formerly occupied by Dr. Bramhall, corner of La Grange Place and Washington street, where she will be found ready to attend to the calls of the sick, or to visit them by day or night; or will receive a few at her house.

MEDICINES, for the cure of diseases,—made and prepared by herself,—that have been very successful, (and for proof of which many testimonials can be shown,) are kept constantly on hand; among which are SYRUP FOR THE BLOOD—CORDIAL FOR FITS AND WORMS—COUGH SYRUP and CANDY—which have proved highly beneficial to the large numbers who have used them. Also, DYSENTERY and DIARRHŒA CORDIAL,—which has been tested for twenty years as a sovereign remedy for those complaints,—WASHES, LINIMENT, PLASTERS, FAMILY BILIOUS PILLS, BALSAM for Weak Lungs, and Pain in the Sde, and Lang's celebrated OINTMENT. 6—1y

BOOTS AND SHOES.

FALL GOODS.

FOGG & BURBANK are now manufacturing various kinds of desirable goods for Fall trade, such as
Gents French Calf Pegged half Welt Boots.
" " " " Water proof do.
" " " " im. Cork do.
" English Oak Grain double sole do.
" French Calf and Enamelled Congress Boots.
" " " " Oxford Ties.
" Fine Buck Skin Boots and Congress Boots.
" Black and colored Congress Gaiters.
Boys and Youths French Calf and Grain Boots.
" " " " Enamel'd Congress do.
Boots and Gaiters.

Men's, Boys and Children's Calf, Goat and Enamelled Brogans, &c. &c., all of our own manufacture and warranted.

We are also constantly supplied with Men's, Boys, and Youths, thick, Kip and Grain Double Sole work of all kinds. Women's, Misses, and Children's Lace Boots, Gaiter Boots; Jenny Lind Boots, Walking Shoes, Excelsiors, Buskins, &c. &c., of the very best quality and style, all of which are offered at low prices for cash.

FOGG & BURBANK,
39—3m 7 & 9 Central street, Boston.

DAGUERREOTYPES.

BY OBLIQUE SKYLIGHT; AT NO. 34 TREMONT ROW.

MR. J. STONE respectfully informs the public that he is still at his old stand, making as beautiful Daguerreotypes as can be obtained in this city.

Mr. S. has added to his apparatus, a superior German Camera, peculiarly adapted to taking whole sized pictures, and family groups, on the largest plate. His oblique sky-light is very large, admitting the rays of light upon such an angle as to produce a picture of the most artistic lights and shades. With all the useful improvements of the day, he feels confident of giving perfect satisfaction to all who may favor him with a sitting. Particular attention given to copying *every thing* that admits copying by this art. Prices reasonable. Patronage respectfully solicited. 41—

MASSACHUSETTS MUTUAL LIFE INSURANCE COMPANY

OF SPRINGFIELD, MASS.

OFFICERS:

CALEB RICE, President.
E. D. BEACH, Vice President.
FRANCIS B. BACON, Secretary.
HARVY DANKS, General Agent.

AGENTS:

Osborne & Pulsifer, No. 4 Scollay's Building, Boston, Charles Davis, Beverly, for Essex County, Abel Whitney, Lowell, for Middlesex Co. Harvey Josselyn, East Bridgewater, for Plymouth and Norfolk Co., James Harlow, Middleboro, for Barnstable, &c., Thomas Marcy, Northampton, Hampshire Co., Clark & Martin, Providence for the State of Rhode Island. Orville Bristol, Nashua, for New Hampshire, S. S. Hubbard & Co. Portland, for Maine.

THIS Institution, incorporated by the Legislature of Massachusetts, having complied with the law authorizing investments in Savings Banks, and thus affording ample and unexceptionable security that all its engagements will be promptly and strictly fulfilled, with a

GUARANTEE CAPITAL OF $100,000,

Now offers to Insure Lives on terms made especially favorable to the Assured. The greatest risk on a single life will be $5000. Surplus distributed among the members every fifth year from August 1, 1851. Premiums, when desired, may be paid quarterly or semi-annually.

Medical Examiner—NATHANIEL B. SHURTLEFF, M. D., for Boston and vicinity.

Information given, and pamphlets containing important and useful information furnished gratis to those who call, or send for it by mail, post paid.

Applications for Insurance received and forwarded by
OSBORNE & PULSIFER, Agents,
Office—No. 4 Scollay's Building, Boston, Mass.
AGENTS WANTED. 35—3m

A SAFE AND SURE LIGHT.

THE subscriber invites the attention of Grocers and Country Dealers to his EXTRA OIL. It is an article which can be warranted for its purity—being made from the best material, and affording a clear and satisfactory light, without crusting the wick, or giving an offensive smell while burning. This Oil is also extensively used on machinery, and reference can be given to engineers and consumers throughout the country. The quality of the Oil has been so thoroughly tested and satisfactorily proved, that it is now offered for sale with the understanding, that the purchase money shall be refunded to those who are not satisfied with it, upon trial.
43—6m H. R. COBURN, 15 India st.

HOME SCHOOL FOR GIRLS

AT FRAMINGHAM.

THIS School continues, as heretofore, under the joint care of Mr. and Mrs. Brewer.

There are four terms in each year, of eleven weeks each, commencing on the first Tuesday in the months of March, June, September and December.

Terms: For board and tuition, per quarter, $40,00
Day scholars, " " 8,00

For Music and Drawing, an extra charge is made, regulated by the charges of teachers employed.

References: Mr. Geo. B. Emerson, Wm. H. Foster, Esq., (Cashier, Bank of Commerce,) Boston; Rev. A. R. Baker, Lynn; Rev. D. W. Stevens, Mansfield; Rufus Brewer, Esq., Milford, Charles R. Train, Esq., Lorenzo Sabine, Esq., Mr. I. S. Wheeler, Mr. L. Wight, J. W. Olmstead, Framingham. RUFUS F. BREWER.
Framingham, Sept. 1851. 37—3m.

MILLS & FORRISTALL,

NO. 8, NORTH MARKET SQUARE,
Near Faxon's Sign of a Large Boot,
BOSTON.

WHOLESALE AND RETAIL DEALERS IN
CUTLERY, CLOCKS, WATCHES, JEWELRY,
Gold and Silver Pencils, and Gold Pens, Silver Spoons and Toys
COMBS OF EVERY DESCRIPTION.
BLANK BOOKS, PRINTS, BRUSHES,
Shaving Apparatus, Pocket Books, Wallets, Steel Pens,
PAPER AND STATIONERY.
VIOLINS, ACCORDIANS, AND OTHER MUSICAL INSTRUMENTS.

With an endless variety of FANCY GOODS, which they will buy, sell, or exchange, on terms that cannot fail to give satisfaction. Traders from the country are respectfully invited to call before purchasing elsewhere.

E. S. MILLS. P. J. FORRISTALL.

Watches and Jewelry repaired in the neatest manner.

M. & F. are Agents for the sale of C. A. Cobb's superior Pocket Books and Wallets. Also American Cutlery. 25—tf

COMMISSION AND FORWARDING HOUSE.

NEW ORLEANS.

WE offer our services for the Sale of all descriptions of Merchandise, and for the Forwarding of Goods. Our charges for forwarding will be as low as any other house, and we shall give particular attention to having all goods measured; thereby saving a large amount on the freight. We make no charge of storage on forwarding goods, unless they remain in store over one month.

We will, also, attend to the Collection of Accounts, Notes, &c. Our residence for the last ten years in New Orleans, both summer and winter, has made us familiar with the business of the city, and given us an extensive trade with the principal merchants in this State and the river towns.

Below will be found our Tariff of Charges.
WM. L. CUSHING & CO., No. 55 Common st.

Refer to—Messrs. Child & Cushing, Messrs. Sam'l Thaxter & Son, Boston.

TARIFF OF CHARGES, &c.

RECEIVING AND FORWARDING.

Sugar, Molasses and Tobacco, per hhd.	cts. 25	Boots and Shoes, per case,	cts. 5
Cotton, per bale,	25	Dry Goods, in boxes, bales, cases, trunks and other packages, 5 to 25 cts. according to size.	
Hemp, do	10		
Bacon or Provisions, per hhd.	12½		
Do. do. per tierce,	6¼	Coffee, Spices, &c. per bag,	4
Pork, Beef, Lard, Tallow, Whiskey, &c. per bbl.	4	Soap and Tallow Candles, per box,	1
Flour, Grain, and other dry barrels,	3	Sperm Candles, per box,	2
Lard, Nails, and Shot, per keg	1½	Pickles, qt. bxs, 1 cent; ½ gall bxs 2 cts.; gallon bxs,	5
Lead, per pig,	1	Mackerel, per bbl. for Nos. 1 and 2,	4
Corn, Wheat, Beans, Oats, and other Grain, per bag,	2	Do. do. for No. 3,	3
Salt, per sack,	4	Liquors, in hhds and pipes,	25
Gunny Bags, per bale,	10	Do. in half pipes,	12½
Earthen and Hardware, per package,	12½ to 25	Do. in quarter casks and bbls	6¼

All description of Merchandise not included in above will be charged in proportion.

Commissions and Storage on Consignment Goods will be charged as per Tariff adopted by the Chamber of Commerce.

COMMISSIONS—On Collecting Drafts and investing in Exchange, 1 per cent.

Do. do. when suit is brought, 5 per cent.

*** No sales guarantied unless positive orders are given, in which case a charge of 2½ per cent. will be made. 23—

JAMESON & VALENTINE'S EATING HOUSE,

REAR OF OLD SOUTH CHURCH.

Entrances,
NO. 1 SPRING LANE AND SEWALL PLACE, MILK ST.
Ladies' Entrance in Sewall Place.

BILL OF FARE—DINNER.

SOUPS		PASTRY.	
Of all kinds, per plate,	12 1-2	COOKED TO ORDER.	
ROAST.		Ham and Eggs,	
Roast Beef,	12 1-2	Beef Steak,	
" Pork,	12 1-2	Pork Steak,	
" Veal,	12 1-2	Mutton Chop,	
" Lamb,	12 1-2	Broiled and Fried Liver,	
" Mutton,	12 1-2	Stewed Oysters.	
BOILED.		BAKED.	
Boiled Corned Pork,	12 1-2	Baked Chicken Pie,	12 1-2
" Corned Beef,	12 1-2	Baked Veal Pie,	12 1-2
" Leg of Mutton, (Caper Sauce,)	12 1-2	Baked Beans,	6 1-4
" Shoulder of Pork and Vegetables,	12 12	PUDDINGS	
		Of all kinds, per plate,	6 1-4
FISH.		TEA, COFFEE, COCOA,	
Boiled, Fried, &c. per plate,	12 1-2	Per Cup,	3 cts

☞ Gentlemen wishing Dinners by the week, will be supplied with tickets. Board by the week on reasonable terms.
52—tf

OAK HALL!

THE PIONEER CLOTHING HOUSE.

ESTABLISHED IN 1842.

LARGE SALES AND SMALL PROFITS.

Men's and Boys' Clothing & Furnishing Goods.

THE Stock of this far-famed Establishment will be offered, for a short time, at

GREAT BARGAINS!

To make room for the introduction of a complete assortment of

RICH AND SPLENDID CLOTHING,

BROADCLOTHS, CASSIMERES, DOESKINS, VESTINGS, &c., &c.,

Of every variety, and of the best fabric, comprising MANY CHOICE SELECTIONS, from which Clothing will be made to order at short notice, and entire satisfaction warranted.

Particular attention is devoted to the

BOYS' DEPARTMENT,

Where every variety of Clothing may be found, and every facility afforded in the selection of Garments for CHILDREN and YOUTH.

GENTLEMEN'S AND YOUTH'S FURNISHING GOODS,
OF EVERY DESCRIPTION.

The old friends and patrons of OAK HALL in particular, and the public generally, are invited to call immediately, with the assurance that they, one and all, shall find a complete outfit, at BARGAINS well worthy their attention.

REMEMBER OAK HALL,
20—tf Nos. 34, 36 and 38 Ann st.

GRAFTON & CO.,

IMPORTERS OF MEN'S FURNISHING GOODS.

HAVE on hand and are constantly receiving by arrivals from France and England every desirable style of Men's Gloves, Hosiery, Under Garments, Scarfs, Cravats, Braces, Pocket Hdkfs., &c., viz., best quality Kid, Silk, Buck and Castor Gloves, from the most celebrated fabricants in Paris.

HOSIERY.

Merino, Vigonia, Worsted, Angola, Silk, Cotton, and Scotch Lambs Wool Half Hose, fashioned in the most approved manner.

SILK SHIRTS AND DRAWERS,

together with Merino, Buckskin, Lambs Wool, and other styles adapted to the season, at most favorable prices.

G. & Co., manufacture Shirts, Linen Collars, Neck Stocks, &c., which will be sold in quantities, at prices most advantageous to the trade, at their Wholesale and Retail Furnishing Warehouse, No. 85 Washington street, Joys Building, Boston. 19—

WILLIAM POPE,

(LATE POPE & WALDRON,)
IMPORTER AND DEALER IN
CROCKERY, GLASS AND CHINA WARE,
SOLAR LAMPS, CUTLERY, &c.
No. 147 Washington Street,
OPPOSITE OLD SOUTH CHURCH, BOSTON.

Mr. Pope would respectfully inform his friends and customers that he has just received by the latest arrivals, *new and fresh Goods*, which he is now opening—to which he invites their attention, and solicits their patronage. 39—6m

CHANDLER, MORSE & CO.

IMPORTERS AND JOBBERS IN
GENTLEMEN'S FURNISHING GOODS,
MANUFACTURERS OF EVERY VARIETY OF
SHIRTS,
BOSOMS, COLLARS,

SELF-ADJUSTING SCARFS, CRAVATS, &c., HOSIERY, GLOVES, SUSPENDERS, UMBRELLAS, BLACK and FANCY SCARFS and CRAVATS, and a general assortment of articles for Gentlemen's wear.

NO. 64 MILK STREET, BOSTON. 19—tf

PLUMMER & ALLEN,

MERCHANT TAILORS,
AND DEALERS IN
GENTLEMEN'S FURNISHING GOODS,
No. 18 Washington street, (opposite Cornhill,) Boston,

INVITE the attention of their friends and the public, to their well selected stock of NEW GOODS, adapted to the season. Orders executed on reasonable terms, and in the best manner, in conformity with the present prevailing fashions and taste of the day.

J. A. PLUMMER.
18—6m J. H. ALLEN.

IMPORTANT TO GENTLEMEN.

SPRING ARRANGEMENT. I find my plan of favoring cash customers approved by many, who are pleased to know a place where they can procure Clothing made in the most thorough manner, and where they do not have to pay 25 per cent. to offset bad debts.

The addition made to my list of customers the last six months will enable me to furnish Clothing at prices lower than can be afforded by those who do a strictly credit business.

My spring stock of Goods is of the latest importations, large and well selected. I want every man to try me once and see if these things be true. Please call and examine at my rooms, 98 Washington street, up stairs. GEO. N. NICHOLS.
44—1yos

CHURCH BELLS!

CHURCH, FACTORY, AND STEAMBOAT BELLS.

CONSTANTLY on hand; and PEALS or CHIMES OF BELLS, (of any number,) cast to order. Improved cast-iron Yokes, with movable arms, are attached to these Bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business, has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite, for obtaining the greatest solidity, strength, and most melodious tones; and has enabled them to secure for their bells the highest awards at the New York State Agricultural Society and American Institute, at their annual Fairs, for several years past. The Trinity Chimes, of New York, were completed at this Foundry, as were also cast Chimes for New Orleans, La.; Oswego and Rochester, N. Y.; and Kingston, C. W.; and also the Fire Alarm Bells of New York—the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle. ANDREW MENEELY & SON.
West Troy, Albany Co., N. Y., 1851. 25—1y

SCALES AND BALANCES.

JONES & PRESTON,
(*Successors to Lyman Locke,*)
NO. 7 MARKET SQUARE, BOSTON,

MANUFACTURE and have constantly for sale, Improved Patent Platform Scales of all sizes, of the most approved patterns in use, which for accuracy, durability, simplicity of construction and convenience for use are not surpassed. Also the Dearborn Patent Balances. Market and Counter Scales of a great variety, adapted to the weighing of all kinds of goods. All warranted to weigh correct.

Also Tin Ware, such as Oil Cans, Drainers, Tea Cans, Measures, Tunnels, Scoops, and every kind of article for store use, to which the attention of purchasers is invited.

N. B. Hay and Coal Scales put in at short notice.
SILAS JONES.
22—1y WILLIAM B. PRESTON.

PLOUGHS, MANURE FORKS, &c.

PARKER & WHITE, manufacturers of Improved Agricultural Machines, 8 and 10 Gerrish Block, Blackstone street, Boston, offer for sale
300 Martin's Improved Eagle Plows.
300 doz. Partridge's, Morse's, King's, &c., Cast Steel Manure Forks, 4, 6, 8 and 10 prongs.
150 Improved Cultivators and Harrows.
75 Improved Seed Sowers and Cornplanters.
800 doz. Concave Cast Steel Hoes.
1000 " Ames', White's, Carr's, and Stone's Cast Steel Shovels.
500 Thermometer and Cylinder Churns.
Corn Shellers, Iron Bars, Picks, Bog Hoes, &c., at wholesale or retail. 11—1y

ANSON PECK,

MANUFACTURER of every variety of SHELL AND HORN COMBS. Also, dealer in Watches, Jewelry, Silver and Plated Ware, Fancy Goods, &c., for sale, Wholesale and Retail, at No. 2 LIBERTY TREE BLOCK, Essex Street, Boston. Combs and Jewelry made to order, and repaired in the neatest manner. Watches, Clocks, and Music Boxes repaired in the best manner and warranted. 20—

PURE NATIVE WINE.

THE subscriber has received from the Manufacturers, Messrs. Glazier & Flint, of South Ashburnham, Mass., a consignment of their native Wine, made expressly for communion use. The Manufacturers offer this wine to the public with the assurance that it contains nothing of an alcoholic nature except the strength of the wild native grape. I have examined the wine. I think it is preferable to any imported I have seen. B. H. SKINNER,
8—eptf 112 Court st., Boston.

REMOVAL.

E. H. WAKEFIELD has removed to No. 43 North Market street, a short distance north of Faneuil Hall, where he intends keeping a full assortment of Wood and Willow Wares, Painted Pails, Tubs, Buckets, Brooms, Brushes, and Baskets, with all the various articles in the trade; and solicits the patronage of his friends and the public. 14—tf

J. RUSSELL SPALDING,

23 TREMONT ROW, PRINCIPAL AGENT FOR
WATERS' LIQUID HAIR DYE.

WHICH has now been in extensive use for more than two years, and every box sold has been warranted to give entire satisfaction, but has not in a single instance been returned. On the contrary, hundreds of ladies and gentlemen, from every portion of the country, have expressed themselves in the most enthusiastic terms in its praise, and acknowledged its superiority over every other kind in use.

To ladies who have to wear false hair, in consequence of their natural hair turning gray, this Dye is a great blessing, making it to resemble nature so perfectly that it cannot be detected. The application is perfectly simple, as the hair requires no preparation. It needs only to be wet in the most simple manner and the work is done. In fact, I will warrant it superior to any other in use.

Manufactured ONLY, by E. WATERS, Wholesale Druggist, 471 River st., Troy, N. Y.

Sold in Boston by J. Russell Spalding, 23 Tremont Row, opposite the Boston Museum; E. F. Walker, 462 Washington st.; Wm. P. Howard, corner of Hanover and Charter sts. Wholesale Agents—Brown & Lamson; Seth W. Fowle; Carter, Colcord & Preston.

N. B. Samples of hair colored with this Dye, can be seen at the principal Agents. Every bottle is warranted or money refunded.
34—tf

MR. J. RUSSELL SPALDING,

WHO has been connected with Messrs. Wm. Brown's and Wm. B. Little's Drug and Chemical Establishments for some years past, and enjoys the reputation of a thorough and qualified Apothecary, is now located in business at

NO. 23 TREMONT ROW,
—Opposite the Boston Museum,—

and has a choice stock of all the articles usually sold by Apothecaries.

PHYSICIANS' PRESCRIPTIONS,
compounded only by those who are experienced in this business.

COD LIVER OIL.

The same article to which the highest premium at the late Mechanics' Fair in Boston, was awarded, will be for sale in any quantity to suit purchasers.

ALSO, COD LIVER OIL CANDY.

Fancy Goods	Perfumery
Shaving Soaps	Toilet Soaps
Hair Brushes	Teeth Brushes
Dressing Combs	Hat Brushes
French Cologne	Fancy Bottles
Odor Bottles	Smelling Salts
Refined Candy	Dressing Cases
Bathing Sponges	Hair Belts
Hair Mittens	Shoulder Braces
Trusses	Supporters
Dumb Bells	Court Plaster
Travelling Flasks	Nursing Flasks
Powder Puffs	French Flowers
Domestic Instruments	Hair Wash
Hair Dyes	Tooth Wash
Tooth Powder	Hair-oils
Hair Pomatums	Flesh Brushes
Hand Mirrors	Porte Monnaies
Finger Cots	Castile Soap
Cuttle Fish Bone	Canary Seed
Hemp Seed	Pumice Stone

FOR SICKNESS EXCLUSIVELY.

Port Wine	Holland Gin
Port Juice	French Brandy
Bay Rum	French Wines

The above, with many other articles too numerous to mention, for sale by J. RUSSELL SPALDING.
11—

MEDICINES FOR THE PEOPLE!

DR. S. A. WEAVER'S
CANKER AND SALT RHEUM SYRUP,
CANKER CURE AND CERATE.

THESE preparations are scientific productions of a regularly educated physician (who is now extensively engaged in the practice of his profession.) They have become deservedly popular throughout the country, where they have been introduced, from the fact that they have never failed to effect a cure where they have been used according to direction.

THE CANKER AND SALT RHEUM SYRUP

is an article differing entirely from Sarsaparilla or Dock syrups or any other preparation ever offered to the public. It can be POSITIVELY relied on for the effectual cure of all Scrofulous Humors, Erysipelas, Salt Rheum, Canker in the Mouth, stomach or Bowels, Female Weaknesses, and all humors arising from an impure state of the blood. In a word it is a complete renovator, eradicating disease and restoring to healthy action every part of the system.

THE CERATE

in all cases of humors, and especially for Salt Rheum and Erysipelas, is a valuable accompaniment to the Syrup, as it will effectually destroy every vestige of Humor from the surface of the body, which will be driven out by the use of the Syrup. It is one of the most valuable external applications ever known for Burns, Scalds, Sore Head, Old Sores, Piles, Barbers Itch, and all other eruptions of the skin, and far surpasses all other external applications.

THE CANKER CURE

is the desideratum so long sought for the relief and cure of Canker, a disease which all other preparations have failed to reach. It is warranted a positive cure for Nursing Sore Mouths, in those cases it has never failed. Thousands have tried it and been cured by it for Canker in the Mouth, Stomach and Bowels, and all cases of ... entery it has effected cures after all other remedies have failed. For Ulcers and all diseases proceeding from canker, it ... the system this is useful and is a valuable accompaniment to the Syrup in all cases of Canker.

Neither of the above articles are genuine without the signature of S. A. WEAVER & CO., on the outside wrapper.

Manufactured at New London, Conn., by S. A. WEAVER & CO., sole proprietors, to whom all orders must be addressed.

Agents in Boston—Mrs. E. Kidder, 100 Court st. ... Wholesale Agent; Carter, Colcord & Preston, corner of Hanover and ... Hanover sts., T. Restieaux, 132 Hanover st., E. F. W... Washington st.

Every Family should have a box handy in case of Accident.

THE RUSSIA SALVE

Vegetable Ointment!

INTRODUCED in 1806. Twenty-five years' experience has established the RUSSIA SALVE as the VERY BEST REMEDY for Cuts, Burns, Scalds, Chilblains, Flesh Wounds, Chapped Hands, Biles, Felons, Sores, Injury by Splinters, Frost-bitten parts, Sore body, Sore Eyes, Old Sores, Piles, &c. Twenty-five cents per box.

THE POOR MAN'S FRIEND.

Edward Young, cabinet maker, 58 Carver st. In the year 18—, was attacked by a painful falling of my leg; I asked the best physicians of the country, where they would ... popular in ... me to the ... that defied the skill and treatment of the best physicians ... the place of my residence at that time, Dr. Douglass, ... most popular surgeons in Quebec, assured me there was little hope of recovery.

I came to Boston; my limbs were now both affected. I applied to Dr. Phelps; he tried his skill, but without any success, and I was then induced to call upon Dr. Warren, who gave me some relief, but after some time I grew quite disheartened, my limbs were almost a mass of sores from my knees down to my ankles, scarcely allowing me to sleep either day or night. I had read a great deal about Russia Salve, but having used so many advertised plasters and Salves, and tried so many things that I felt little interest in the Russia Salve, although repeatedly advised by my friends to try it, I was too skeptical to do so. At length a man brought me a box of Russia Salve, which I applied to my limbs as the directions implied. I really began to feel a sensation of peculiar pleasantness about my raging sores. I went down to Redding & Co.'s, 8 State street, and bought two boxes. I have used in all, nearly four boxes of this great Salve, my limbs are now, with the exception of the scars, as perfect as ever they were. The ulcers have healed up, the sores have nearly all disappeared, and I hesitate not to say that by the time I have used the fourth box of the Russia Salve I shall be cured. I consider my case one of the severest tests the Salve could possibly encounter.

I would add, that having the Salve in my house, and a member of my family suffering very much from Piles, I recommended the use of the Russia Salve, and which cured them with great ease, and in a very brief space of time. Yours, very respectfully,
EDWARD YOUNG, 58 Carver st., Boston.

To Messrs. Redding & Co., 8 State st., Boston.

Wholesale Retail Agents for the United States,
16— REDDING & CO., 8 State st., Boston.

AYER'S CHERRY PECTORAL,

FOR THE RAPID CURE OF
COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA AND CONSUMPTION.

THIS invaluable remedy for all diseases of the Throat and Lungs, has attained a celebrity from its remarkable cures, never equalled by any other medicine before. Other preparations have shown themselves *palliatives*, and sometimes effected notable cures, but none has ever so fully won the confidence of every community where it is known. After years of trial in every climate, the results have indisputably shown it to possess a mastery over this dangerous class of diseases, which could not fail to attract the attention of Physicians, Patients, and the public at large.

See the statements, not of obscure individuals, and from far distant places, but of men who are known and respected throughout the country.

The widely celebrated surgeon, Dr. VALENTINE MOTT, of New York city, says:

"It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the throat and lungs."

Dr. PERKINS, the venerable President of the Vermont Medical College, one of the eminently learned physicians of this country, writes, the Cherry Pectoral is extensively used in this section, where it has shown unmistakable evidence of its happy effects upon pulmonary diseases.

The Rev. JNO. D. COCHRANE, a distinguished clergyman of the English Church, writes to the Proprietor from Montreal, that "he has been cured of a severe asthmatic affection, by Cherry Pectoral." His letter at full length, may be found in our Circular, to be had of the Agent, and is worth the attention of asthmatic patients.

This letter is from the well known Druggist at Hillsdale, Michigan, one of the largest dealers in the State; and this case is from his own observation.

HILLSDALE, Mich., Dec. 10, 1849.

Dear Sir: Immediately on receipt of your Cherry Pectoral, I carried a bottle to an acquaintance of mine who was thought to be near his end with quick consumption. He was then unable to rise from his bed, and was extremely feeble. His friends believed he must soon die, unless relief could be obtained for him, and I induced them to give your excellent medicine a trial. I immediately left town for three weeks, and you may judge of my surprise on my return, to meet him in the street on my way home from the cars, and find he had entirely recovered. Four weeks from the day he commenced taking your medicine, he was at work at his arduous trade of a blacksmith.

There are other cases within my knowledge, where the Cherry Pectoral has been singularly successful, but none so marked as this.
Very truly yours, G. W. UNDERWOOD.

HANOVER, Ohio, April 3, 1850.

Dear Sir: I wish I could tell all that suffer with a cough, what your Cherry Pectoral has done for me. It does seem they might be benefitted by the information. I had a lung fever which left my lungs weak and inflamed. Being very feeble and unable to gain strength at all, my friends thought I must soon sink in consumption. I had no appetite, and a dreadful cough was fast wearing me away. I began to take your beautiful medicine, by the advice of a clergyman, who had seen its effects before. It eased my cough at first, and gave me rest at night. In less than a fortnight I could eat well, and my cough had ceased to be troublesome, my appetite returned, and my food nourished me, which soon restored my strength. Now, after five weeks, I am well and strong, with no other help than your Cherry Pectoral. Yours, with respect, JULIA DEAN.

I hereby certify that the above statement of my wife is in conformity with my own views of her case and her cure by Ayer's Cherry Pectoral. JOSEPH DEAN.

The above named Joseph Dean and Julia, his wife, are personally known to me, and implicit confidence may be placed in their statement. SAMUEL C. VAN DERWENT,
Pastor of the Baptist church.

Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by Druggists every where. 11

BAPTISMAL PANTS.

THE subscriber would respectfully inform the reverend clergy that he manufactures and offers for sale a superior article of Baptismal Pants, expressly designed for baptizing purposes. They are manufactured from Vulcanized Metallic Rubber Macintosh Cloth, resembling in appearance Black Bombazine, are easy and pleasant to wear, and are warranted perfectly Water Proof. Also every variety of Vulcanized Metallic Rubber Fabrics, wholesale and retail. D. HODGMAN,
New York India Rubber Warehouse, Nos. 27 Maiden Lane and 59 Nassau street.

N. B. Orders thankfully received and promptly attended to. All orders for the Baptismal Pants should be accompanied with the number of inches around the breast and hip, length of the leg inside, and the size of the boot or shoe worn, &c. 18—1y

CANCERS! CANCERS!

CANCERS CAN BE CURED.

DR. P. S. BROWN, the celebrated Cancer Physician, continues the business of curing Cancers, Polypuses, Wens and other tumors, at No. 6, Granite Block, Fall River, where he may be consulted at all times free of charge. Having received the theory from a *very celebrated physician of Portugal*, and from a long and successful practice, he is induced when desired, to *warrant a cure or no pay.* One very important advantage over all others, derived from this mode of treatment is, that neither KNIFE, CAUSTIC, BURNING PLASTER, or preparations of ARSENIC, are used, and comparatively but little pain or suffering experienced.

Notwithstanding the great number of Cancers found on the nose, lip, face and other parts, yet a greater number is found in the female breast, which in their early stages can always be cured with ease and safety.

Cancers, says Dr. Beach, are one of the most distressing diseases to which poor mortals are subject. Says Dr. Monro, of about sixty amputations, only four remained free of the disease at the end of two years. Says a writer in a foreign periodical, of ninety amputations of the breast, all terminated in death, except thirteen. Some of the symptoms are, occasional darting pains through the tumor, some times stinging, crawling, and twinging sensations are felt. When neglected, death is the certain consequence, and that in its worst form, being eaten alive.

Reference or further information may be had of Perry Davis, No. 74 High st., Providence, R. I.
Fall River, Mass., June 9, 1851. 34—6m

WATCHMAN & REFLECTOR.

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